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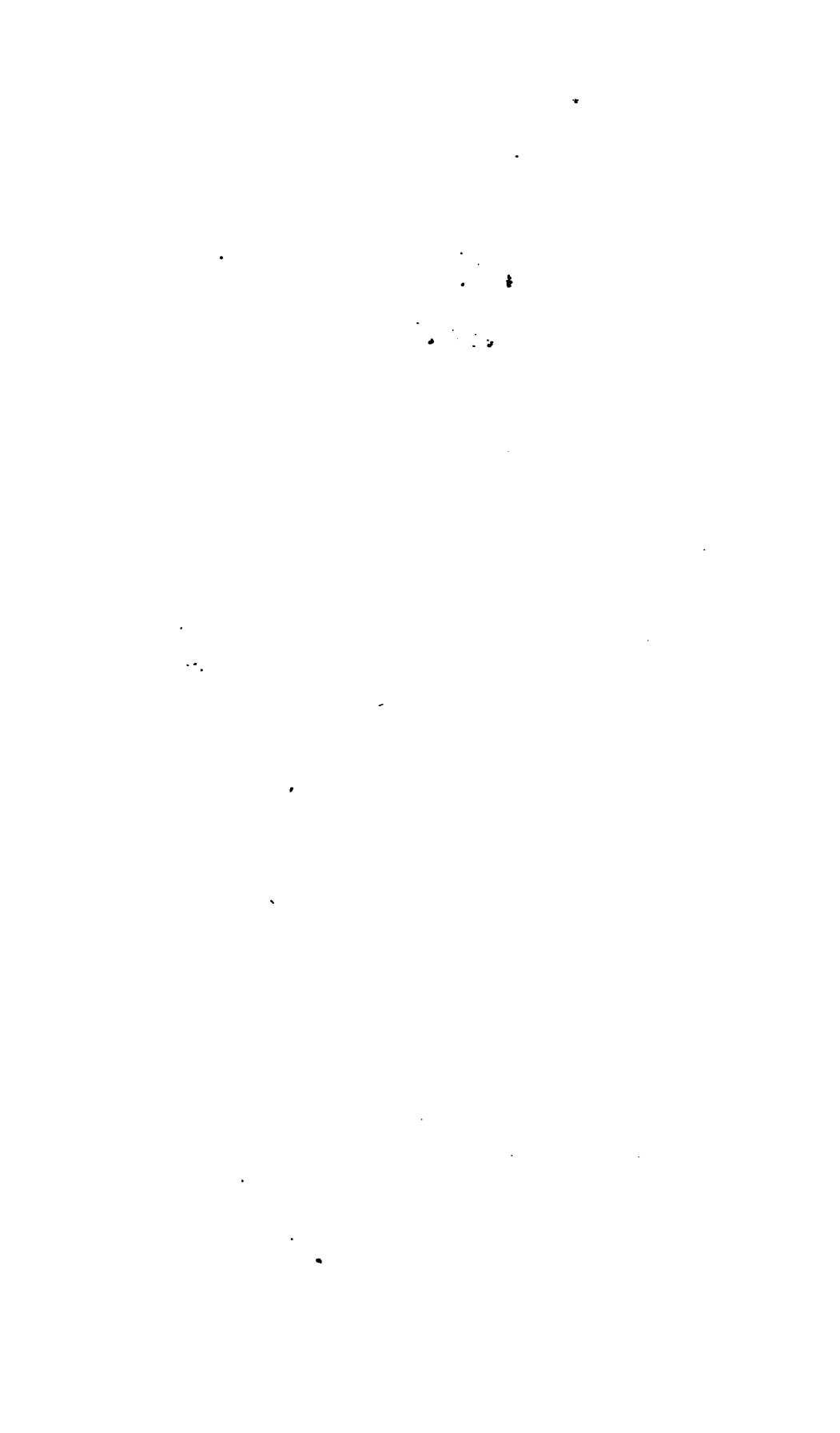
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T H E R E P L Y .



T H E R E P L Y .

THE REPLY.

BAPTISMAL REGENERATION AND SACRAMENTAL JUSTIFICATION NOT THE DOCTRINE OF THE ENGLISH CHURCH.

IN A LETTER ADDRESSED TO
THE LORD BISHOP OF LONDON ;
CONTAINING EXCEPTIONS
AGAINST CERTAIN STRICTURES MADE IN HIS CHARGE
DELIVERED AT
ST. PAUL'S CATHEDRAL, OCT. 10, 1842.

BY THE
REV. JAMES THOMAS HOLLOWAY, D.D.,
MINISTER OF FITZROY CHAPEL, LONDON STREET, FITZROY SQUARE.

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A LETTER,

&c.

MY LORD,

MOVING as I do, only among the humbler ranks of the working clergy in the Established Church, it may seem, and I have no doubt will be considered by many, as an act of great presumption in me to address the following paper to you, in reply to certain strictures contained in your Lordship's late Charge at St. Paul's Cathedral. The nature of them, however, is such that they leave me no alternative. If the opinion there laid down as your own, of the doctrine of the English church, and the gospel of the grace of God, be correct, then—and it is but honest to declare it—the whole tenor of my public ministrations for the last thirty years has been nothing but one tissue of fraud and falsehood. And the people among whom I now labour have a right to charge me with having poisoned their minds

with noxious error, instead of feeding them with truth. I feel it to be a duty I owe to them, therefore, and the section of the church of Christ to which I belong, to attempt a vindication of my principles and public ministrations from any such serious allegation. I most earnestly entreat you, my Lord, to be assured I mean nothing personal in this undertaking. Deem it not, my Lord, as an attack upon yourself; I have no such disposition or intention; it would be most unseemly. It is in self-defence I stand up, or rather let me say, in defence of the principles I hold, and labour earnestly to disseminate, because I believe them to be according to the doctrine of the Established Church, the faith of Christ, and the truth of God.

You state, my Lord, p. 23, "that regeneration does actually take place in baptism, is most undoubtedly the doctrine of the English church, and I do not understand how any clergyman, who uses the office for baptism, which he has bound himself to use, and which he cannot alter nor mutilate without a breach of good faith, can deny that in some sense or other baptism is indeed the laver of regeneration." To this you subjoin that there is no justification offered to the church without the intervention of sacraments; i. e. a person must be baptized with water before he can be justified. From which you de-

duce the following inference: "I cannot, therefore, deny it to be the plain doctrine of our church that baptism is instrumentally connected with justification." What then is regeneration? What is justification? To assert that either the one or the other is inseparably connected with, or necessarily dependent upon, the water, the outward sign or form in baptism, is what I have been ever taught to consider, and do contend to be, contrary to God's holy word. If, then, baptismal regeneration and sacramental justification is not the doctrine of the word of God—and if baptismal regeneration and sacramental justification is the doctrine of the Church of England—then the Church of England holds unsound doctrine, and is therefore an unscriptural church. This is what I cannot admit. My object, therefore, is to show, and in dependence upon *Him* for strength to wield the sword in his cause, who has put it into my hand commanding me to "fight the good fight of faith," I will endeavour to prove,

First. That baptismal regeneration and sacramental justification is not the doctrine of the gospel of Christ.

Secondly. It was not the doctrine of apostles in the primitive ages of Christianity.

Thirdly. It is not the doctrine of the Protestant Reformed Church in England.

First. Baptismal regeneration and sacramental justification militate against the word of God.

1st. *Baptismal regeneration.* It is contended by you, my Lord, that regeneration does actually take place in baptism. Yea, "baptism is indeed the laver of regeneration." Then baptism by water, and regeneration, are convertible terms; a baptized person, and a regenerate person, is one and the same thing. It must, then, follow as a necessary consequence, that the operating principle, the fruits and effects, must be in both the same also. What is the moving principle, or efficient cause, of regeneration? The Spirit of God! It is God the Holy Ghost! This will be conceded, and it is, moreover, argued (but that is puerile and a mere evasion of the question) that the disciples of that school do not hold that the water regenerates, but the Spirit of God by the water, the sacramental water in baptism. This, then, amounts to the unscriptural doctrine of sacramental grace, i. e. that the sign and the thing signified, the water and the grace, are consubstantial: indeed, if baptismal regeneration is a scripture doctrine, it must be so. And, how any person advocating such opinion, i. e. consubstantiation, or the presence of God in the water, can escape the imputation of the doctrine of transubstantiation, I see not.

The Papists hold the dogma of sacramental grace in the Lord's Supper because they maintain that the presence of God is there. If water baptism regenerates the soul, the essential presence of God must be there also; for God the Holy Ghost is the efficient cause of regeneration.

If baptism by water is so essentially connected with regeneration, why did not our Lord, in entering upon his ministry, commence with that ordinance? Why did he not administer baptism to his twelve disciples, when he called them? There is nothing in the scripture to justify the assertion that they were ever baptized with water; and yet they were born again of the Spirit. Jesus said unto Peter, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."* Peter was born of God, but not regenerated by water, for "Jesus himself baptized not."

If it could be proved that the disciples had been baptized by John, it would not alter the question, that was not Christ's baptism, nor even could it be accepted in the place of it; it was the

* Matt. xvi. 15—17.

baptism of repentance, not of the Spirit. Many baptized "unto John's baptism," had not "so much as heard whether there be any Holy Ghost," and afterwards "were baptized in the name of the Lord Jesus." "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that *they should believe on him which should come after him*, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."* John, as the forerunner of Messiah, was sent to prepare his way before Him, to turn Israel from Moses to Christ, from the law to the Gospel, "the kingdom of heaven which was at hand." John preached the baptism of repentance for the remission of sins, not teaching that their repentance would procure the remission of their sins, but exhorting them to repent of their evil ways, and believe in Christ, "the Lamb of God which

* Acts xix. 1—5.

taketh away the sin of the world." Hence the *μετανοια* or change of mind preached by him to turn Israel from Judaism to Christianity, as Paul then witnessed. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that *they should believe on him* which should come after him, that is, *on Christ Jesus*. When they heard this, they were baptized in the name of the Lord Jesus." John was sent to baptize—but Jesus, upon the strength of his own testimony, came to preach "the Gospel of the kingdom of God." Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." *

Nothing is said of baptism at Nazareth, although it is recorded that Jesus habitually frequented the synagogue and expounded the word of God, "and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the

* Mark i. 14, 15.

poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears." * The object of our Lord's mission was not to baptize, but to preach the acceptable year of the Lord. And as many believed the word, and were healed, and received remission of their sins by faith, *without baptism* ; it is clear that baptism was not then, neither is it now, designed to be to the church the essential instrument of regeneration.

If Christ baptized not, but his disciples, wherefore was it, when he sent the twelve to preach the word, in his instructions, which were both particular and minute, so far from impressing upon them the necessity of baptism, he did not even notice it ? " Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And they departed, and went through the towns preach-

* Luke iv. 17—21.

ing the Gospel, and healing everywhere.”* Again, in his mission of the seventy disciples; “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come : Therefore said he unto them, The harvest truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest : and into whatsoever city ye enter, and they receive you, eat such things as are set before you : and *heal the sick* that are therein, and say unto them, *The kingdom of God is come nigh unto you.*”† Will it be answered, that baptism was not yet ordained as a sacrament of the Gospel church? The question, nevertheless, reverts in all its strength and importance, why, if that was so indispensably necessary, was it not ordained from the first?

If baptismal regeneration be a scripture doctrine, is it not strange that St. Paul should express a satisfaction that he had baptized but few? “I thank God that I baptized none of you, but Crispus and Gaius ; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas : besides, I know not whether I baptized any other. For Christ sent me *not to baptize*, but to *preach*

* Luke ix. 1, 2, 6.

† Ib. x. 1, 2, 8, 9.

the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." * Is it not most remarkable that he should say, "Christ sent me *not to baptize*, but to *preach the Gospel?*" Those whomsoever Paul baptized, he baptized according to Christ, "in the name of the Father, and of the Son, and of the Holy Ghost." If the persons so baptized were all regenerate by the Holy Ghost, born from above, made children of God and inheritors of the kingdom of heaven, it is hard to reconcile it with the tender spirit of that apostle, that he should be thankful that he had made so few among them children of God, and heirs of heaven. We read of those who were "begotten again by *the word* of God which liveth and abideth for ever"—of those to whom God blessed *the preached word* to the quickening of their souls, of some at Corinth to whom Paul was made a spiritual Father by the word, "For though ye have ten thousand *instructors* in Christ, yet *have ye not many fathers*: for, in Christ Jesus I have *begotten* you *through the Gospel*." †

To this end Jesus Christ gave himself for the church, that he might "sanctify and cleanse it with the washing of water by the word:" that he might purify it by the sanctify-

* I Cor. i. 14—17.

† Ib. iv. 15.

ing influence of the Holy Ghost, of which water is a scripture emblem, through the word by which faith cometh, "for faith cometh by hearing, and hearing by the word of God;" by which faith they who believe are justified, and through which faith also the progressive work of sanctification is carried on by the same Spirit. It was not the sacrament of baptism, but the word of the Gospel, which our Lord held out as the great instrument of converting and evangelizing the world. Thus, in his last commission to his disciples, he said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."* The Lord notices not "baptized" in the last clause of this verse; he does not say "he that believeth not and is not baptized," but simply, "he that believeth not shall be damned." As men are saved, not by baptism, but by faith, so it is for the lack of faith, and not of baptism, that men will perish. It is not by the washing of water, but by the washing of regeneration, that faith is engendered. And thus, they that believe shall be saved. And the water in baptism was ordained as a symbol, and a symbol only of that spiritual cleansing by the blood of Christ which He can alone administer, and whose

* Mark xvi. 15, 16.

prerogative it is to baptize with the Holy Ghost, and with fire.

But let us examine more particularly the nature of this work. What is regeneration? It is a new creation. As St. Paul describes it—"Therefore if any man be in Christ, he is a new *creation*. κτισις. Old things are passed away; behold, all things are become new."* It is, according to the words of our Lord, a new birth—a being born again—born anew—born from above, ἀνωθεν, born of the Spirit, i. e. of God. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."† It is in the regenerate, the production not only of a new and spiritual life, but a new and spiritual being, as explained by Christ, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."‡ As, then, that which is begotten partakes of the nature of him that begat, so they who are born of God are made the partakers of a divine nature. "Whereby are given unto us exceeding great and precious promises: that by these ye might be *partakers* of the *divine nature*, having escaped the corruption that is in the world through lust."§ They are made children

* 2 Cor. v. 17.

† John iii. 5.

‡ John iii. 6.

§ 2 Pet. i. 4.

of God by adoption and by grace; "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father;" * and they become thereby also inheritors of the kingdom of heaven. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." †

Now that this was no new doctrine, first propounded in the days of Christ, is evident from his words to Nicodemus, "Art thou a master of Israel, and knowest not these things?" It was laid down in the law and the prophets,—*circumcision*, the sign and seal of the covenant of grace under the law, betokened it. Moses taught it; "Circumcise, therefore, the foreskin of your heart," &c. ‡ Moses promised it; "And the Lord thy God will circumcise thy heart," &c. § But we know, from the words of Christ and his apostles, how that corrupt church had perverted the sacraments of the Lord to their own destruction. Confounding the sign with the thing signified, or marrying them together, they held, because they were circumcised, that they were Abraham's children, and had God for their father: but Jesus unde-

* Rom. viii. 15.

† Ib. viii. 17.

‡ Deut. x. 16.

§ Ib. xxx. 6.

ceived them, and taught, that though they had the circumcision in the flesh, they had not the circumcision of the heart, they had not the faith of Abraham ; but with this sacramental mark upon them, were of their father the devil.

The doctrine of the new-birth, or baptism of the Spirit was also to be learned from the prophets, and that under the same significant emblem of water. Indeed, the two-fold expression, water and the Spirit, are made use of both by Isaiah and Ezekiel, where the one is designed to explain the other. In the prophecy of Isaiah, which is a promise to Jesus Christ the head of the church, the Lord says, “ I will pour water upon him that is thirsty, and floods upon the dry ground :” which is immediately explained, “ I will pour my Spirit upon thy seed, and my blessing upon thy offspring :” then follows the regeneration, “ And they shall spring up *as* among the grass, as willows by the water-courses. One shall say, I *am* the Lord’s ; and another shall call *himself* by the name of Jacob ; and another shall subscribe *with* his hand unto the Lord, and surname *himself* by the name of Israel. Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts ; I *am* the first, and I *am* the last ; and beside me *there is* no God.” * After the same manner are described the effects of the new birth by Ezekiel

* Isaiah xliv. 3—6.

“Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you :” and presently it follows, “I will put my Spirit within you.”* In allusion to these prophecies, as our Lord was now conversing with a master of Israel who was well acquainted with the prophetical writings, he adopts the same words, and in the same order ; first, the water, then the Spirit, “Except a man be born again of water and the Spirit,” where the latter was meant to interpret the former, and set forth the nature of the work, spiritual purification.

This is not the only place in Scripture where two words are employed and placed together, the one to interpret and enforce the strength of the other. Thus John the Baptist said of Christ, “He shall baptize you with the Holy Ghost and with fire.” Fire refines, water cleanses, and in both these instances they are designed as emblems of the divine power and efficacy of the Holy Ghost, to purge away our dross and our corruptions, and to purify our hearts. There is no more allusion to the sacrament of baptism by water in the words of Jesus Christ to Nicodemus, than there was in the prophecies of Isaiah and Ezekiel, for how could the Lord refer to a sacrament not yet instituted ?

* Ezek. xxxvi. 25—27.

From the figurative language here employed by Jesus Christ, it seems as though he would lead us, for a more perfect understanding of this spiritual renovation of the soul, to the analogies of nature. We may indeed trace a close resemblance. The first production in the creation of the world was *light*—“God said, let there be light, and there was light.”* The first blessing bestowed upon man whom God made of the dust of the earth was *life*—“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”† So soon as Adam became a living soul, he realized all the senses and sensibilities of natural life, and exercised all the faculties of a rational creature. He had an understanding to comprehend, and a mind to grasp all the beauties of creation; he could feel, and taste, and handle the bounties provided for him by the hand of a munificent Creator. It is so in the new creation. The first exhibition of spiritual grace is *light*. “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”‡ The first token of regenerating love is *life*—“You *hath* he quickened, who were dead in trespasses and

* Gen. i. 3.

† Ib. ii. 7.

‡ 2 Cor. iv. 6.

sins.”* In this light and life the new man in Christ Jesus, “which is renewed in knowledge, after the image of him that created him,”† goes forth and sees what he saw not before, things which are alone spiritually discerned, “for the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither, indeed, can he know *them*, because they are spiritually discerned.”‡ And with astonished eyes he surveys the wonders of the spiritual creation, the paradise of God, and in the midst of the garden the tree of life, the cross of Christ, Jesus Christ and him crucified ; the tree that is laden with all manner of fruits, and whose leaves are for the healing of the nations : with transported soul, though trembling hand, he plucks and eats, touches but one leaf, and is healed and lives for ever, as it is written, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Now we have received, *not the Spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God.*”§ Now, by reason of use, having his “senses exercised to discern between good and evil,” he knows how to refuse the evil and choose the good ;

* Eph. ii. 1.

† Col. iii. 10.

‡ 1 Cor. ii. 14.

§ 1 Cor. ii. 9—12.

the love of Christ constraineth him; he is impelled by the things which he hath seen, and tasted, and handled,—the unsearchable riches of Christ, who loved us and gave himself for us,—he praises and adores “the God and Father of our Lord Jesus Christ,” in the contemplation of his exceeding abundant goodness and mercy, “who hath blessed us with all spiritual blessings in heavenly *places* in Christ,”* and rejoices in the hope of eternal life.

Regeneration, therefore, is not a mere reformation of manners, or mending up the old man, which would be putting a piece of new cloth to an old garment. No, the body of sin and death will remain the same unto the end, as St. Paul testifies in his lamentation, “O wretched man that I am! who shall deliver me from the body of this death?”† Neither is it any gift of grace conditionally, the abiding and final success of which are made to depend on man’s improvement. No, for as man cannot add one cubit to his natural stature, one other feature to his face, or limb to his body,—so neither can he add one iota to the new man in Christ Jesus, as to his parts, and faculties, senses and sensibilities, for “unto every one of us is given grace according to *the measure of the gift of Christ*. ‡ As in the natural,

* Eph. i. 3.

† Rom. vii. 24.

‡ Eph. iv. 7.

so in the spiritual world, there may be a difference in stature—but as to parts, each is perfect. As to degrees, it is not so ; for as there is growth in the one, so is there in the other, and food provided suitable to each, that they may grow thereby, “till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” *

I do not understand what is meant by “improving the grace of God ;” neither do I think the term scripturally correct. The grace of God is given to us, not for us to improve, but to improve us. First to impart, then to cherish good desires in us—and stir us up to love and to good works. This is both according to Scripture and the spirit of our church, “Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure.” † So prays the church collect for Easter-day. “We humbly beseech Thee, that as by thy special grace preventing (or going before) us, Thou *dost put into our minds good desires, so by thy continual help*, we may bring the same to good effect, through Jesus Christ our Lord.” God does not give us his grace to improve, ‡ but to profit thereby, for “the mani-

* Eph. iv. 13. † Phil. ii. 12, 13. ‡ 1 Cor. xii. 7.

festation of the Spirit is given to every man to profit withal."*

Grace, or Christ by grace, "like the manna in the dew given to Israel," is the bread of life, as the Lord declares, given to sustain the life of the church which is his body. "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."† Does God distil the dew upon the earth, for the earth to improve it?—Would it not be a solecism in the annals of nature, for any one to say that God had given him the fruits of the earth to improve, and not to eat, for his food and nourishment? So grace, or Christ in the Spirit,—for it is the Spirit that quickeneth, the flesh profiteth no-

* There is a difference between the gifts and graces of the Holy Spirit—the gifts or qualifications which Christ bestows upon his ministers, to fit them for their office, like every other mental endowment, may be, and are to be, by them improved, as taught by our Lord in the parable of the talents. St. Paul so instructs Timothy. "But watch thou in all things, endure afflictions, do the work of an evangelist, make *full proof* of thy ministry." (2 Tim. iv. 5.) But grace, or the renewal of gracious affections in the heart, is not of man's either working or improving, but of the Lord the Spirit.

† John vi. 58.

thing, is “the bread which cometh down from heaven that a man may eat thereof and not die.” The grace of God is not therefore given for us to improve, but to cherish, nourish, and strengthen us, that we may always abound in the work of the Lord, that we may continue to live upon Christ by faith, and “be strong in the *grace that is in Christ Jesus;*” * “Be strong in the Lord, and in the *power of his might;*” † that “though our outward man perish, the inward man” may be “renewed day by day;” ‡ and that thereby “the man of God may be perfect, throughly furnished unto all good works.” §

This was the gospel of the grace of God preached by St. Paul, by which he lived: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” || Grace, not to improve—that according to your Lordship’s statement, so long as he did this he might continue in a state of justification, and through such improvement the work of sanctification

* 2 Tim. ii. 1.

† Eph. vi. 10.

‡ 2 Cor. iv. 16.

§ 2 Tim. ii. 17.

|| Gal. ii. 20.

might go on. No, he disclaims that which would frustrate the grace of God : “ I do not frustrate the grace of God : for if righteousness *come* by the law, then Christ is dead in vain.” * Though he laboured, as he testified, more abundantly than the other apostles, yet he ascribed not his labours to his improvement of the grace given, as though they made him “ *meet to receive more grace, or deserve grace of congruity.*” † “ Shrinking from a thought, as abhorrent to his feelings, as dishonouring to God, he promptly adds, “ Yet *not I*, but the *grace of God* which is *with me.*” “ But by the grace of God I am what I am, and his grace which *was bestowed* upon me was not in vain ; but I laboured more abundantly than they all : *yet not I, but the grace of God* which was *with me.*” ‡

We may by prayer and watchfulness, by diligence in the use of appointed means, improve our spiritual privileges, or our religious opportunities, but not the grace of God's Holy Spirit, which sanctifies the means, and makes them profitable. It is not the means we employ, but the renewing of the Holy Ghost by the means, that makes us more holy, more heavenly, and more abundantly fruitful ; and the greater the measure of our fruitfulness here,

* Gal. ii. 21.

† 13th Art.

‡ 1 Cor. xv. 10.

the brighter we shall shine hereafter. "Every man shall be rewarded according to his works." "As one star differeth from another star in glory, so also is the resurrection of the dead." And as the degrees of magnitude among the starry host have their proportion and apportionment of the Lord, so all the glory of *the measure of the fulness* of the saints belongeth unto God also, and shall be ascribed unto him; they shall all "cast their crowns before the throne," and say, "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created;"* and so the reward shall be not of debt, but of grace.

But let us try the doctrine, by the effects which grace works and operates, as laid down in the scripture. Jesus Christ, in allusion to that day spoken of him by the prophets when he should pour out his Spirit upon all flesh, the blessed fruits of his cross and passion, comforted the hearts of his sorrowing disciples, by telling them it was expedient for him to go away, for reasons he assigned: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

* Rev. iv. 11.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : * of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged.”* Hence we learn, which is also registered in the experience of all them that know the Lord, that the first fruits of regeneration—the first evidence of the Spirit’s work in the heart, is *the conviction of sin*. Guilt is laid upon the conscience, and sin becomes a burthen ; the anxious inquiry is elicited, “ What shall I do to be saved ? ” The Spirit points to Christ for righteousness, “ Believe in the Lord Jesus Christ and thou shalt be saved ; ” by grace through faith he receives Christ, he finds rest unto his soul—the devil is despoiled of his prey—the prince of this world is judged. This is the Spirit’s testimony of Christ, in the process of conversion. He leads into all truth ; by the grace of faith the believer receives Christ in his sacrifice for the pardon of his sin—Christ in his righteousness for the justification of his person—Christ in the power of the Spirit’s might, to enable him to gain the victory over all his enemies, the world, the flesh, and the devil. He glorifies Christ in all things.

* John xvi. 7—11.

Thus, in the new birth, God the Holy Ghost gives unto all believers "the Spirit of wisdom and revelation in the knowledge of him"—not a mere intellectual knowledge, by which they subscribe the evidences of Christianity—many have this who are not born again; but that gracious knowledge which slays the enmity of the carnal mind, subdues the will, changes the heart, sanctifies the affections—by which old things have passed away, behold all things are become new—which, though they "were sometime darkness," now makes them "light in the Lord." The soul feels a *new* impulse—moves under a *new* influence; it is the new man in Christ Jesus, which lives not after the flesh, but after the Spirit. This argues spiritual life. For faith is a spiritual act; action denotes motion, motion implies life, and motion in the ways of God bespeaks spiritual life, or the life of God in the soul; and this is the very first gift of his grace and his mercy, as above shown: "But God, who is rich in mercy, for his great love wherewith he loved us, *even when we were dead in sins, hath quickened us together with Christ, 'by grace ye are saved.'*"* And hence, in the following part of this chapter, St. Paul contends, that in all them that

* Eph. ii. 1—5.

are regenerate there is not only a change of nature, but a change of state—God thereby effects *a change of nature*, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them;” * and also *a change of state*,—“Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” † *Such is the nature, such are the properties of regeneration* laid down in scripture, and that such are the fruits and effects in the regenerate, we have the testimony of all believers to prove; and that such are *not the fruits, nor the effects of baptism by water*, we have a volume of evidence to substantiate—a cloud of witnesses—all of whom have been so baptized, but remain, nevertheless, impenitent, unbelieving, earthly, sensual, devilish, “dead in trespasses and sins, having no hope, and without God in the world.” Baptism is therefore not regeneration.

* Eph. ii. 10.

† Ib. ii. 19—22.

We shall examine, secondly, *Sacramental Justification*. It is contended by your Lordship, "that there is no justification without the intervention of the sacraments," and "that baptism is instrumentally connected with justification." How is it then, in the eleventh Article, "justification by faith," adduced by you in support of that position, that there is no mention made at all of water baptism, nothing in the most distant allusion to it? If justification stood in such near relationship to baptism, so near that the one could not obtain without the intervention of the other,—admitting that the sacrament was only *instrumentally* connected with it,—how is it to be accounted for, that our pious reformers should not have noticed it—how is it that they did not pronounce the one to be the vehicle of the other? What reason can be assigned for their having passed by in silence so important an article in that creed? What, but because no such teaching is to be found in the word of God, no such testimony seen in the walks of Christendom, but thousands of examples to substantiate the fact, that the water in baptism does not convey the grace of faith, that faith is not inseparably connected with it, nor dependent upon it, or there would not be so many baptized infidels, so many whose Christianity is nowhere to be seen but in their baptismal register.

But what is justification? It is a sinner's acceptance with God. What is *the material* of that justification? It is the righteousness of Christ. What is the instrument of appropriation by which that righteousness becomes his own? It is faith. And what is the efficient cause of that faith? It is of the operation of the Spirit of God, "For we through the Spirit wait for the hope of righteousness by faith:"* it is God the Holy Ghost, who also sanctifieth all the elect people of God: it is the same Spirit which operates in the sanctification and justification of a sinner, and at one and the same time, with this difference,—the one is finished and perfect, "an act of God," according to your Lordship's quotation of Barrow, "terminated upon a man as a final object of saving mercy;" the other is progressive, and works on unto perfection: the one is the basis and plea of the other: the one comprises the work which Christ has done *for us*—the other, that which Christ works *within us*.

Such is the difference between justification and sanctification, the neglect of observing which distinction involves endless confusion. The righteousness of Christ is perfect, and where imputed, the justification is finished and complete, nothing can add to or diminish from it; and if made over to us by faith, is like Christ, its author, "the

* Gal. v. 5.

same yesterday, to-day, and for ever ;” but sanctification, or that holiness which is carried on by the Holy Ghost, through the strivings of the Spirit of God with the corrupt nature even of regenerate men, is gradual and progressive, though as powerful in its operation, and as sure in its results, as the justification, or the rock of ages on which it is built.

I find it the more difficult to account for the inference drawn by your Lordship, because your exposition of the eleventh Article, and your remarks upon it, are at once so lucid and clear. You state most scripturally, that we are justified not *by* faith, but *through* faith ; that a justified person is accounted righteous before God, and has received remission of his sins, and *that* “ by God himself,” of his free mercy, for the merits of Jesus Christ alone, and through faith as the medium of appropriation. You fill us with admiration and delight, when you draw the fine line of distinction between the righteousness of Christ *for us* wrought by his obedience for our justification, and the righteousness wrought *in us* by his Spirit unto sanctification of life ; and that we are not justified by the righteousness wrought *in us in whole or in part*. The following paragraph in your Lordship’s Charge is beautiful :—“ Righteousness, in a qualified sense, is imparted by the same grace which justifies : but this inherent

righteousness does not constitute justification, either wholly or in part. Our Article says, not that we are *made* righteous, but that we are *counted* righteous before God. If indeed we are *made* righteous, we must of course be *accounted* righteous; but it does not follow, conversely, that if we are accounted righteous, we must be made so. The notion that God accounts us righteous, by reason and for the sake of any actual righteousness, wrought in us by infused and inherent grace, seems to be irreconcilable with the language of our Article, ‘*only* for the merit of our Lord and Saviour Jesus Christ, and *not* for our own works and deservings:’ ‘by faith only,’ or, as the Homily expresses it, ‘by only faith,’ that is, freely and gratuitously, *without works*, according to St. Paul’s statement.”

In this your exposition of the Article, my Lord, and your explanatory remarks, you afford us a clear view of the scripture doctrine of justification by faith. You point out the *great first cause of all*,—God himself; the *actuating motive*, mercy, free mercy, “freely and gratuitously, without works;” the *object* of it, man “altogether unworthy,” and “a pure object of mercy;” and with these, the *ground* upon which God deals out that mercy, “only for the merit of our Lord and Saviour Jesus Christ,” “for he was made sin for us who knew no sin, that we might be made the

righteousness of God in him," and "that God might be just and the justifier of the ungodly;" lastly, *the medium* of application, "faith," *that faith* which is of the operation of God, "for ye are all the children of God by faith in Christ Jesus."

All who are in the faith of Christ Jesus, then, are in a state of justification, and justified once, must be justified for ever; if once a man is counted righteous before God, through the righteousness of Christ imputed by faith, which constitutes his justification, his acquittal before the tribunal of God, what shall after that drag him into condemnation? "who shall separate us from the love of Christ?"* *The motive is the same*, the free mercy of God: *the meritorious cause the same*, the righteousness of Christ: *the agent the same*, the Spirit of God, who wrought the grace which is in him through Christ Jesus, and for his sake only; and unless the Triune Jehovah, which it would be impious to affirm is a changeable, and so, an imperfect Being, and may see cause to alter his purpose and his plan, justification must abide; so, St. Paul says "Much more then, *being now justified* by his blood, we shall be *saved from wrath* through him. For if, *when we were enemies*, we were *reconciled* to God by *the death* of his Son, *much more*, being reconciled, we shall be *saved by*

* Rom. viii. 33—39.

his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now *received* the atonement.”* To the same effect are those words in the epistle to the Hebrews, “For by one offering he hath *perfected for ever* them that are sanctified.”†

But how with this statement are we to reconcile or understand what your Lordship intends in that part of your Charge where you say, “Justification *begins* in baptism?” If you mean by that, that it is not perfect, but is dependent upon something else to perfect it, what is that something else? and from whence must it come? “Not of man, not of works, least any man should boast.” No, as your Lordship argues, not even “by any actual righteousness inwrought in us, by renewing and sanctifying grace.” This you properly maintain to be inconsistent with the language of the Article; but still if the righteousness of Christ imputed and received by faith, does not completely justify, what will make it more perfect? Is it imputed only in part? What part remains yet to be imputed, and upon what principle? Is it imputed conditionally, upon the ground of our using or improving the grace given? Then that part so to be imputed will be for the sake of our own works, and not only for the merit of our

* Rom. v. 9—11.

† Heb. x. 14.

Lord and Saviour Jesus Christ. Are we to receive this as your Lordship's opinion?*

In your Charge, speaking in reference to using and improving the grace received, you add, "As long as he does this he continues in a state of justification." According to this position, the version of the doctrine is on this wise—"So long as any man uses and improves the grace given, *i. e.* so long as by the deeds of the law, or by his works, he improves the grace given, the work of sanctification by the Spirit goes on, *i. e.* so long as a man does good, the Spirit sanctifies him,—he is sanctified for his works; and so long, and no longer, he is in a justified state. Thus, justification is made to depend upon sanctification, and sanctification upon the improvement of our graces, and the improvement of our graces upon

* In note A, it is remarked by your Lordship, that your purpose in this Charge is to point out as clearly as may be, "what the doctrine of the Church of England is," "and not to discuss the truth of the doctrine itself." Is this to be received as an admission that your Lordship's purpose is *only* to show "what the doctrine of the Church of England is;" and whether it be true, or not true, is "beside the purpose?" If you did not believe it to be *true*, would you contend for it? If you believed it was *not true*, you would not defend an unscriptural church. Does not the maintaining the doctrine, therefore, imply your belief that the doctrine is true? It appears to me from hence, that in debating the one you hold to the other.

the legitimate discharge of our duties, or our works; it follows, consequently,—the inference is irresistible,—upon our own works depends our justification, or man is justified by works. And thus most unexpectedly we find ourselves in the hands of the law, “by which no flesh living can be justified;” for at last, justification comes and goes by the deeds of the law; the works of man are made, if not the meritorious, yet the efficient cause of his acceptance with God, and justification unto life. Is this according to St. Paul’s doctrine? “But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.”*

Let us further examine faith in its operations and results. *Faith justifies*; when I say faith, I mean faith in the grace thereof, and the object on which it acts, which is Christ, as above, “being justified by his grace, we should be made heirs according to the hope of eternal life:” thus also *by faith we are made children of God*, heirs and

* Titus iii. 4—7.

joint heirs together with Christ. *Faith brings peace*; “being justified by faith, we have peace with God through our Lord Jesus Christ;” * we have peace in our own souls, because reconciled unto God, whereas before we were enemies, as in verse 10, “For if when we were enemies,” &c. *By faith we have access unto God*, and hold spiritual communion with him, access with boldness to a throne of grace by Christ Jesus, by whom we were first brought into this gracious state, “*by whom also we have access by faith into this grace*, wherein we stand and rejoice in the hope of the glory of God.” † *Faith fills the heart with joy and gladness*, and works by love, “for the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.” A sense of God’s pardoning love and mercy, some good hope that he has translated us into the kingdom of his Son by grace here, and that we shall ever be with the Lord hereafter, fill the believer’s soul with love to God, a delight in his service, and make his service to be the most perfect freedom. And the more sensible his apprehension of this truth, the more deeply rooted and grounded in love will he be, and the more abundant in every good word and work. “Every man that hath this hope in him purifieth himself,

* Rom. v. 1.

† Rom. v. 2.

even as he is pure." * *Faith overcomes the world.* This is another and indigenous property of a true and justifying faith, and a further evidence of the Spirit that works it. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" † Such are the operations, and such the results of a justifying faith.

And now, in appealing to your Lordship's acquaintance with scripture, and your knowledge of mankind, may I be permitted to ask, do any such effects ensue on baptismal justification? If there be any justification in that ordinance—any grace inherent or instrumentally connected with that sacrament—its power and its properties must go forth: "By their fruits ye shall know them." Do all who have been brought to the baptismal font believe in Christ to the saving of their souls? Are they reconciled in their hearts unto God? Have they peace? Are they filled with joy and gladness, from "a good hope through grace" that their sin is pardoned, and rejoice in the hope of the glory of God? Do they love, honour, and fear God? Do all those who bear the mark of the cross outwardly on

* 1 John iii. 3.

† 1 John v. 4, 5.

their foreheads, bear it inwardly on their hearts, and become crucified unto the world, and the world unto them? Is any such change—any such transformation, effected? Are any such motives and principles brought into operation? Are any such fruits and effects produced by baptismal justification? It is evident that the water in baptism does not generate the grace of regeneration, nor impart instrumentally the Spirit of faith, “without which no flesh living can be justified.” I am constrained, therefore, with both my hands to hold up before your Lordship my solemn protest against the doctrine of baptismal regeneration and sacramental justification, as subversive of the faith of Christ, and the truth of God’s holy word.

SECONDLY.—*It was not the doctrine of apostles in the primitive ages of Christianity.* I see nothing, I must confess, in the word of God, to justify the opinion that the apostles of our Lord preached the doctrine of “sacramental baptism” or sacramental justification. That they and all believers received and highly appreciated baptism and the Lord’s Supper, the two sacraments which Christ ordained for his church, there is abundant evidence to prove: but that they considered, or were taught to consider, that they were regenerate or justified, either by the one

or the other, has no place in the scripture. The Lord's Supper was to them a feast of rejoicing—to the strengthening and refreshing of their souls—not that they looked for that, to any mysterious impregnation of the symbols, but to the blessing of the Lord in that communion, “holding the mystery of the faith in a pure conscience.” It may be useful here to inquire, what is meant by a sacrament? The term is derived from the Latin word “*sacramentum*,” which in Greek is “*μυστηριον*,” which means a mystery or secret. What, then, is the secret or mystery in the ordinance of baptism? It is regeneration, or the baptism of the Spirit, which is *Christ's baptism*, according to the witness of John. “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.”* And Jesus Christ ordained that water should be used in that sacrament as a sign and a pledge to assure us thereof, as Peter testified.† “Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

* Matt. iii. 11.

† Acts ii. 38, 39.

Peter here assumed not to himself the power of regeneration, but ascribed it to God. Water, the outward part or form in baptism, may be, yea, must be, variously considered, as the circumstances vary in the subjects to whom it is to be administered. In adults, who believed before they were baptized, it was a seal of the faith they had in Jesus, and to them, on the part of Christ, it was the pledge of his love who had by the renewing of the Holy Ghost previously brought them into this state of salvation. In infants, who are incapable of exercising either repentance or faith, it must be otherwise. In the early ages of Christianity, when the heads of families were converted unto Christ, they had their children baptized in his name also. There is not a single instance upon record in the New Testament of the descendants of christian parents having been baptized in adult years. And whole families were baptized at one time, as in the case of Cornelius, Lydia, the Philippian jailer, and others. In infant baptism, therefore, water was a sign and a memorial—a sign by which they were admitted within the outward pale, and to all the privileges and ordinances of the professing church on earth; and a memorial of Christ's baptism, whose priestly office and high prerogative alone it is, to baptize with the Holy Ghost and with fire. It was a pledge on the part of all

those parents who so dedicated their children to God, that they would train them up in the nurture and admonition of the Lord ; teach them, so soon as they should be able to learn, what had been done for them in that ordinance, and what was designed by it ; that water was *an emblem*, and *an emblem only, of the Spirit*, “ the washing of regeneration and renewing of the Holy Ghost,” which Christ alone could give them, and urge upon them their duty to believe in him, and worship him, and become his faithful soldiers and servants to their lives’ end. It was also, in all that bore it, the outward sign of their christian profession, the badge of the cross of Christ.

After this, in riper years, if they believed and continued in the faith of Christ, and exhibited a corresponding testimony in their life and conversation, they were admitted to the Lord’s Supper. And who can read the account St. Luke gives,* of the religious customs and practices of primitive Christians, without being struck with the simplicity and sincerity of primeval Christianity. In their breaking of bread, and praising God, they enjoyed the communion of the body and blood of Christ—they showed forth the death of the Lord till his coming again—they received *the sacrament* in the

* Acts ii. 46, 47.

Lord's Supper. They had inwardly in their own hearts, grace, the thing signified, while, in commemoration of this pledge of the love of Christ, and in obedience to his word, they made use of the outward sign.

This was also a seal to them, of the promise of God made to the church in that sacrament. I presume, my Lord, you will allow, that if any impenitent or unbelieving person, —Simon Magus, for instance, who, though baptized with water, was pronounced to be in the very "gall of bitterness and bond of iniquity,"—had associated himself with the church in the celebration of the Lord's Supper, that he would not have rightly received that sacrament, or have derived any benefit therefrom, not having the faith of Christ or the grace of God in his heart. For it is essential to a sacrament, that there be the presence of two things, the outward sign and the inward thing signified; and rightly to receive it, to have both. Here, however, were the symbols without the grace of the ordinance, and therefore no sacrament, but only the outward sign of it—the form of it without the power—and so no identity between them. By this, at least, it is evident, that the outward sign of that sacrament does not convey grace or gender faith.

It is by the same rule, we would examine

and determine upon the sacrament of baptism. You assert, my Lord, that there is no justification "without the intervention of sacraments," and that "justification begins in baptism." In the case of Simon Magus we have an instance of baptism without justification, which could not have obtained, if baptismal water justified. Ananias, Sapphira, and others, are instances of the same, who were not regenerate, though baptized. And the scripture affords us examples out of number, of persons who *were justified before they were baptized*. Indeed, in the first ages of the christian æra none of adult years were baptized but those who believed, or professed to believe, in Christ. If we are justified by faith alone, then those who believed were justified and counted righteous before God. And as they believed *before* they were baptized, so before they were baptized with water they were justified, and their justification did not begin in their baptism.

Had the intervention of sacraments ordained by Christ been so absolutely necessary to salvation, would the Holy Ghost in so many instances, nay, in any one instance, have effected the work of regeneration, and consequently, justification, without such sacramental intervention? There is no schism in the holy, blessed, and glorious Trinity. What the Father wills, the

Son ordains, the Holy Ghost testifies. Had the sign of water in baptism been first necessary—had it been essentially invested with such supernatural properties—the Holy Ghost had not regenerated Cornelius without it; but we read that the preaching of Jesus by Peter was acknowledged by the Holy Ghost, and Cornelius believed and was justified before he was baptized, and was then baptized as a sign that he believed, and a seal that he was a follower of the Holy Jesus. “Then answered Peter, *Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.*” *

A similar exemplification of the same scripture truth we read in the conduct of Philip with the eunuch. Philip found him reading the word of God; Philip preached Jesus unto him; the word was blessed by the Spirit of God; the eunuch believed. Upon the strength of this Philip baptized him. “And Philip said, *If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch;*

* Acts x. 44—48.

and *he baptized him.*'* Had there been no justification without the intervention of sacraments, the thief on the cross had been in hopeless case. But Jesus Christ, who had ordained the sacraments of his church to be servants and not masters, though the dying man had not been baptized with water, said unto him, "This day shalt thou be with me in paradise."

Neither from the general character of the apostle's ministrations do we find that any such idolatrous importance was attached to the ordinance. Baptism, primarily, was administered to adult believers, and was to them what St. Paul says circumcision was to Abraham; they received the sign of baptism as a seal of the righteousness of the faith, which they had, being yet unbaptized. Circumcision was the outward sign or seal of the covenant God made with Abraham; and it was given unto Abraham, not *before he believed*, but *after he believed*—not as a necessary instrument by which he *might believe*, but as "a seal of the faith which he had being yet uncircumcised," by which faith he was justified, his faith being counted to him for righteousness. "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How

* Acts viii. 37, 38.

was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: *that he might be the father of all them that believe, though they be not circumcised*; that righteousness might be imputed unto them also.”*

Now in Spirit the Abrahamic and Christian covenant is the same, salvation by grace, through faith, the latter extending to Gentile as well as Jew. Such is the argument made use of by St. Paul, “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive *the promise of the Spirit through faith*.” The medium of justification is here said to be faith and not water, “That we might receive *the promise of the Spirit by faith*,” and afterwards, “For ye are all the *children of God by faith* in Christ Jesus.”† “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Is justification here effected through the intervention of sacraments? I see nothing to warrant such assertion. That this was not according to the opinion of St. Paul, is clear from what he says in his epistle to the Romans, “For he is not a Jew, which is one outwardly;

* Rom. iv. 9—11. † Gal. iii. 26—29.

neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God.

“Now that justification by baptism was not the doctrine and practice of apostles in the primitive church, we have the whole volume of their ministerial labours to prove. How did they enter upon their ministry—by preaching the doctrine of baptism, or by preaching Christ? The first gospel sermon was that by Peter. He preached Christ, “repentance towards God, and faith in our Lord Jesus Christ.”† And then exhorted to baptism as a seal of their repentance and faith: their justification did not begin in baptism, but in receiving the word of Christ by faith. “*Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*”† Were the healing and conversion of the man lame from his mother’s womb, who sat at the gate of the temple called Beautiful, wrought even instrumentally by baptism, or the name of Christ? That this man was regenerate and believed in Jesus, yea, that it was *through faith*, he was made whole—the *faith which is by Christ*,

* Acts ii.

† Acts ii. 41.

the gift of God, St. Paul unequivocally declares, “And *his name through faith in his name* hath made this man strong, whom ye see and know; yea, *the faith* which is *by him*, (by the Spirit of Christ,) hath given him this perfect soundness in the presence of you all.”* His justification did not begin in baptism—neither was it by the intervention of any sacrament. It does not appear that he was baptized with water at all; however that may be, it was after he believed and was justified. Indeed, in all their apostolical movements and ministrations, baptism seems to have been placed in, and made to occupy its subordinate, its proper position. Their object was the conversion of sinners unto God, whether Jew or Gentile; and the instrument they employed unto that end, was the Gospel of Jesus Christ, which is the power of God unto salvation. There is not one instance of the apostles having suffered persecution for baptizing the people, but many for preaching the Gospel of Christ. The preaching of the word, under the blessing of God, was the instrument by which “*believers* were the more added to the Lord, multitudes both of men and women.”† By the *word* they *believed*, and *believing*, were *added to the church*. When Peter and the other apostles were brought before the council, the charge preferred against them, was not

* Acts iii. 16.

† Acts v. 14.

baptizing in the name of Jesus, but *teaching* “in this name,” and filling “Jerusalem *with their doctrine.*” And though with threats they were commanded no more to “speak in the name of Jesus,” nothing daunted, they forthwith addressed themselves to the chief object of their mission, “and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”* However useful, profitable, and necessary baptism might be, as a badge of Christianity—a sign of discipleship, and a seal of Christian communion—they knew that no creature—no sacramental sign—no baptismal water could regenerate or justify—could change the heart of man, turn him from sin unto righteousness, or from Satan unto God ; they knew that such was not the mind of Christ in the ordinance—they proved in their own ministry that the outward administration of it produced no such effects, for “many who had been baptized, afterwards went out from them because they were not of them.”† They knew that it was second, and secondary in their commission, they gave themselves therefore wholly to the ministry, the preaching the word, and in obedience to the will of their Lord, went “into all the world and preached the Gospel to every creature.” And as many as received the faith of Christ they baptized—and they who

* Acts v. 42.

† 1 John ii. 19.

believed were *saved*. What then was conversion to the faith of Christ, the first object of the ministry of apostles, and was the preached word the instrument used and blessed to that end? Did they teach the people first to believe, that they might be justified by faith, and after that baptize them—did they thus hold the doctrine of justification *before* baptism? Did many *profess* to believe, and upon that receive the ordinance of baptism by water, and afterwards by apostasy prove that they had not the Spirit of Christ, and were never justified? Did Peter say to the water-baptized Simon Magus, “Thou hast no part or lot in this matter, for thy heart is not right in the sight of God?” Then baptismal regeneration, or baptismal justification, was not the doctrine of the apostles in the primitive ages of Christianity, which brings with it a further confirmation of the Scripture fact, that baptism is not regeneration—that regeneration, and justification, are neither the one nor the other, inseparably connected with, or necessarily dependent upon, the water, the outward sign or form in that sacrament.

THIRDLY.—*Baptismal regeneration and sacramental justification are contrary to the Articles and Liturgy of the established, or protestant reformed church in England.*—In addressing myself to this

part of the subject, I can but advert to the following deposition in your Lordship's Charge, where you say, "I have already observed, that in the interpretation of the Articles which relate more immediately to doctrine, our surest guide is the Liturgy. It may safely be pronounced of any explanation of an Article which cannot be reconciled with the plain language of the Offices for public worship, that it is not the doctrine of the church."* In matters of doubtful disputation, my Lord, I do not think the rule holds good, it seems rather to stand in a reverse ratio, the weight seems to me to be in the opposite scale. The thirty-nine Articles of the Church are the standard of her doctrines, the arbiter of her sacraments, the guardian of her constitution, and the bulwark of her security. They are as such proposed to every candidate for holy orders, and by all subscribed as the bond of their creed, and the rule of their ministrations. The thirty-nine Articles do not appeal to the Liturgy, or her formularies for their truth and authority, but have

* In the additional note on page 23 of your Lordship's Charge, you say that your remark was confined to "*one* of the Articles;" I cannot say that such was the impression made on my mind by the text. Your expression is, "The interpretation of the Articles," &c., and "any explanation of *an Article*," &c., and not *the Article*. The application appeared to me to be general, and to mean the explanation of *any Article*.

in all things the pre-eminence; if any question arise, their appeal is to God, and the word of his testimony. If, therefore, what I am not willing to admit, there be any question of controversy between the Articles and Liturgy of our church, to which is every conscientious minister to look? Which of the twain, where a difference may occur, is he to consider the right interpretation of the word of God? Shall he force upon the Articles a meaning they cannot bear, to bring them down into an agreement with the Offices; or so interpret the Offices that they may respond to the voice of the Articles? If we are to choose between the two, surely the Articles have a right to the preference. In such a case as this, therefore, I cannot hold that "in the interpretation of the Articles, which relate more particularly to doctrine, our surest guide is the Liturgy;" but, on the contrary, "in our interpretation" of the Liturgy, "our surest guide is" the Articles. And also "it may safely be pronounced of any explanation of" our Offices "which cannot be reconciled with" the plain common-sense interpretation of our Articles, "that it is not the doctrine of the church." As the highest authority of our church, for the true doctrine of baptism and justification, I appeal first to the Articles. And here I would observe, by the way, that as all the Articles are drawn up, not for children, but for *adult people*, as

such only are capable of receiving them ; so *that* respecting baptism, while it recommends the rite to be administered to infants, was framed primarily and principally for those who should come to be baptized in riper years.* This is beyond all exception, as we shall presently see from the substance of it. But let us view, 1st, *The ninth Article*. This article treats of original sin, of the indwelling of sin in men after they are regenerated, and concludes “there is no condemnation for them that believe and are baptized.” Here, in the very threshold, the Article *pre-supposes faith* in the baptized ; they believed first, and upon the profession of their faith were admitted to baptism ; it is the baptism of an adult, justified by faith, here spoken of, for which the office of our church was provided, entitled, “The ministration of baptism to such as are of riper years, and able to answer for themselves.” In the note F. it is observed by your Lordship, in confirmation, that the Latin Article is not “believe and are baptized,” but “renatis et credentibus.” This alters the case widely, and according to this ver-

* The ordinance of infant baptism was administered very differently from the present formulary in the reigns of Edward VI. and Queen Elizabeth. Considerable alterations were introduced into that service in the reign of James, and perhaps also in the last review of the Liturgy in the year 1661.

sion the Article has nothing to do with baptism whatever, but runs thus: "There is no condemnation to them that are born again and believe."* Such is the order in which the Spirit of God operates: it first regenerates, or engenders spiritual life, "You hath he quickened;" and then justifies, or genders the grace of faith, by which we are justified. There is no justification before faith,—no faith before regeneration. What is faith, and whence is it? It is a spiritual act, and the gift of God. Jesus said unto his disciples, "It is *given* to you to know the mysteries of the kingdom."† And again, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."‡ And St. Paul preached the same: "For unto you it is *given* in the behalf of Christ, not only to *believe* on him, but also to suffer for his sake." And how is that faith operated? It is by grace—"By grace ye are saved through faith." Grace in the heart is like the dew on the ground; when the sun arises, the dew, its genial and refreshing properties being deposited, is exhaled, and the

* It is clear that in the Latin original the meaning was not "baptized," but "born again;" the same "expression," "in renatis," occurring above in the same Article, being there rendered "*regenerate*." The error is in the translation.

† Matt. xiii. 11.

‡ John vi. 65.

earth is replenished. So when Jesus Christ the Sun of righteousness arises upon a soul bedewed with grace, the grace having imparted its vital and renewing influences, he exhales the dew, draws up the gracious soul to its kindred heaven : the new-born man believes, and believing, rejoices with joy unspeakable and full of glory ; and faith is to him “ the substance of things hoped for, the evidence of things not seen.”

This Article, therefore, does not favour the opinion of baptismal regeneration either way. If we take the English version, faith is before baptism ; if the Latin, the person is first born again of the Spirit, after that he believes and is justified by faith.

10th Article.—“ Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.”—According to the doctrine of baptismal regeneration, they who have been baptized by water, have *then* given to them the grace of God, which changes the heart, sanctifies the will, and predisposes in favour of good. “ Gratiâ Dei (quæ per Christum est) nos preveniente ut velimus.” May I ask your Lordship, does experience justify the assertion in reference to infant baptism ? Does every baptized child evince the disposition to do good

“ad pietatis opera facienda,” or a natural preference to evil? The Article goes on to ascribe to grace, not only the will, but the power to do and continue to do good, “working with us when we have that good will,”—“et *cooperante* dum volumus,”—helping and strengthening us to do good; grace not awaiting any improvement of man’s working, to render it either available or availing. This Article surely recognizes neither regeneration by baptism, nor any improvement on the part of man, of the grace of God which bringeth salvation. Indeed, had baptismal grace* been the doctrine of the Church of England, there had been no place for this Article—it had been superfluous.

11th Article. “We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for

* “It is a certain and true doctrine of *all* such as profess the Gospel, that the *outward signs* of the sacrament do not contain grace; neither yet that the grace of God is tied to them: but only that they be seals of God’s promises; notes of Christianity; testimonies and effectual *signs* of the grace of God, and of our redemption in Christ Jesus. And there is such a similitude between the *signs* and the thing signified, that they are in scripture usually called by the names of those things whereof they be the sacraments; as bread, the body of Christ; and water, regeneration.”—*Archbishop Whitgift’s Defence*, p. 378.

our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine." How can this apply to infant baptism?—infants are incapable of believing—but if "justification begins in baptism"—when infants are baptized they are justified, and in that case it must be *before* faith, and *without* faith.* And what does this baptismal justification profit them? How many are there, who, when grown to mature years deny the faith, and deride or abuse the religion of Christ! Were such ever justified before God? I anticipate the objection; there are those who will say they fell from grace; they were not true to their baptismal engagements, or did not make a proper use of the grace given. A serious charge this against little children who begin to sin very early, and an impeachment of the grace of God, which in that case is not sufficient for them. It must be first proved, however, that the grace of God was given in that ordinance. I do not mean to say, that grace cannot be then given. I would not so shorten the arm of God, or limit the Holy One of Israel.

* If children die in their infancy, before they can have done either good or evil, they are saved, by the grace of God, through the atoning blood of Jesus Christ, which mercy had been extended to them, whether baptized or not; the Romanists are so far indulgent in reference to sacraments.

God may set the seal of his spirit on infancy as well as manhood; the times and seasons "which the Father hath put in his own power," are not revealed to us. But one thing is certain: they who have the Spirit will bring forth the fruits of the Spirit. But is it so universally, and necessarily? Are the first buddings of childhood in favour of it? is it not rather a fact that the first imagination of the thoughts of their hearts is evil, and only evil continually?"—but, over and above that, if their justification depended upon a right use of sacramental grace, or aught else that is in themselves, they must by works deserve it, and they would be justified by inherent grace, which is contrary to your Lordship's opinion, by their works, and not made righteous before God "only for the merit of our Lord and Saviour Jesus Christ by faith." Baptismal justification is not, therefore, the doctrine of this Article.

13th Article. "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity; yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

But if justifying grace be given unto children in their baptism, before they know how to think, or speak, or act, how can they do any works *before* the grace of Christ? If this Article contemplated every baptized infant as regenerate, would it speak of works done *before* the grace of Christ? How can any one be born again without the Spirit of God, without grace? If they are born again, they have grace; how then can any works be done by them, “*before* the grace of Christ and the inspiration of his Spirit?” Indeed, if grace came by water-baptism, in a christian country, where, generally speaking, the whole population are brought to the baptismal font in their infancy—works done *before the grace* of Christ would be a contradiction, and an impossibility. All would be made children of God in their baptism, and so all would be eternally saved. There is nothing in *this* Article of our church, therefore, to give countenance to baptismal regeneration.

We come next to the “17th Article,” of “*Predestination and Election.*” I do not bring this forward with a view to controversy. I hold the doctrine of election, my Lord, which I believe you know, because I consider it to be according to God’s holy word; our reformers held the same; it is one of the thirty-nine Articles which they drew up, (and how any one can subscribe them, and not believe it, is

a solemn matter between God and their own conscience, awaiting the decision of a higher tribunal than that of man.) It is, therefore, the doctrine of our church. I refer to it here, only as bearing on the point in question, and to remark on the discrepancy, at least so it appears to me, which prevails between our reformers in this Article, and your Lordship's statement. You give it as your opinion that baptismal regeneration is the doctrine of the English church, that "justification begins in baptism, when the children of wrath are regenerated by water and the Holy Ghost, and made the children of God." Their sins are then forgiven, and they are justified; that so long as they continue to use and improve the grace then given, they continue in a state of justification; their justification always depending upon their sanctification; and so long as they repent and forsake their sins, the work of sanctification goes on; their sanctification being always dependent upon their works; if these fail, sanctification does not go on: from thence it follows as a necessary consequence, the *motive* of divine operation being gone, the Spirit works no more; then there is an end of their justification; they are still in their sins, no longer children of God, but once again children of wrath. Excuse me, my Lord, if I beg permission to say, that there is no

such marriage alliance between the law and the gospel in the doctrine of grace laid down in this Article. No! in the spirit of Paul, the language of it is, "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work."* Our reformers agree with your Lordship, that those who are regenerate are children of God; but *not by baptism*; but "*called according to his purpose by his spirit working in them in due season.*" They are justified, but *not by baptism*, but *by faith*, "*they through grace obey the calling, they are justified freely*;" which justification, and which sonship are not dependent upon their sanctification, but the Spirit of adoption: "*they be made sons of God by adoption; they be made like the image of his only begotten Son Jesus Christ.*" With our reformers the work of sanctification does not go on according to the merits of the sanctified, but according to his rich grace, the Spirit of God for Christ's sake works in them, all spiritual affections and holiness, "*they walk religiously in good works.*" And, finally, as St. Paul affirms, "*if a son, then an heir of God through Christ,*" so "*at length by God's mercy they attain to everlasting felicity.*" I pray you

* Rom. xi. 6.

observe, my Lord, in all this stream of grace, from the new-birth of the saints of God to the inheritance, to the redemption of the *purchased possession*, there is not the most distant allusion made to baptism. The reformers do not date the justification even of the elect children of God, from the sacramental ordinance, but from the working of the Spirit of God in their hearts "*in due season.*" There is neither baptismal regeneration nor baptismal justification in this article.

We proceed now to the sacraments. There are two sacraments ordained of Christ our Lord for his church under the gospel economy, baptism and the supper of the Lord.

27th Article. Baptism is here called a *sign* of regeneration, or new birth—an engrafting into the church, viz. the church mystical, the congregation of faithful men, which is the body of Christ—that thereby they receive the forgiveness of their sins, and the Spirit of adoption to be the sons of God—the promises of which are "visibly signed and sealed unto them." Of whom then is this spoken? and to whom are these promises made? It is specifically stated, "They that receive baptism *rightly* are grafted into the church." All depends upon receiving that sacrament "*rightly.*" What our reformers would have us to understand by this, is fully explained in the following article "of

the Lord's Supper : " " Insomuch that to such as *rightly, worthily, and with faith* receive the same." To be received *rightly*, it must be "*by faith*." Not, as some strangely suppose, designing the faith of the father and mother, or those who are godfathers and godmothers to the baptized person, but the faith of the person himself, which, as it follows, is thereby *confirmed* : "*faith is confirmed,*" and "*grace increased by virtue of prayer unto God.*" Now the *confirmation* of faith supposes its *pre-existence*—faith must first *be, before it can be confirmed*. And the increase of grace argues a previous manifestation of it ; the light must first shine, before it *can* be said to increase ; and prayer, which obtains so great a blessing, bespeaks the presence of both—for to prevail with God, it must be the prayer of *grace*, and *faith*, in spirit and in truth. The persons, then, to whom baptism is said to be " a sign of regeneration " and spiritual church-membership—to whom the promises of pardon and adoption " are visibly signed and sealed," are here considered to be believers, or they could not " receive baptism *rightly* ;" they must therefore be adults ; and the Article is especially framed for persons who should come to be baptized in riper years. That this is the doctrine of the church in this Article is further evident from the following clause in behalf of young children—" The baptism of young children is in anywise to be re-

tained in the church, as most agreeable with the institution of Christ." To prevent all mistakes, lest young children should be deprived of the outward privileges and benefits of christian baptism, this injunction was inserted by the reformers. And that it was their opinion, that like the word of the gospel, neither signs nor symbols in the sacraments would profit the recipients anything, unless mixed with faith in them by whom they were received, is plain from the twenty-ninth Article: "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustin saith) the sacrament of the body and blood of Christ, yet in nowise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing." There is no impanation of grace in a sacrament. From the united testimony of these Articles, I contend, that the doctrine of our church is "regeneration by the Spirit—justification by faith;" and that as baptism is neither the efficient, nor the instrumental cause necessarily of grace or faith, the inference is incontrovertible, that baptismal regeneration and sacramental justification are not the doctrine of the Church of England.

From the Articles we proceed next to the Liturgy, which, taken in its restrained sense, is comprehensive of the form of worship for morn-

ing and evening service, the Litany, the Collects, with the epistle and gospel to each, and the Creeds. This is in such conformity to, and in such uniformity with, the Articles, and with them in such entire accordance with the word of God, that there seems to be little room for observation, as touching the point at issue. It is obvious, however, from the spirit of the whole, that it does not kindle its fire at the altar of regeneration by baptism; unmeaning, indeed, would be the prayer of one of its collects,* “*Create and make in us new and contrite hearts!*” to be offered up by those whose hearts had already been changed by “the washing of regeneration and renewing of the Holy Ghost.” It implores the goodness of God “which leadeth to repentance” by faith; it nowhere contemplates faith as a virtue, but a grace—not an acquirement by man, but the gift of God. It beseeches the aid of grace as the power of God unto salvation, as all-sufficient for poor helpless man, and not dependent upon him.

See Collects 6, 7, 9, 11, 13, 19 after Trinity, and many others. Hear her voice in the Litany in the summing up of her supplications, praying for a *broken heart* and a *contrite spirit*, not as the manufacture of man, but as the gracious bestowment of God. “That it may please thee to *give* us true repentance; to forgive us all our sins,

* Collect for Ash Wednesday.

negligences, and ignorances; and to *endue* us with *the grace* of thy Holy Spirit to *amend* our lives according to thy holy word." There is one article of belief, however, contained in the creed used in the Communion Service, which is worthy our attention; it is as follows: "I acknowledge *one baptism* for the remission of sins."* Sacra-

* This Creed was drawn up as a barrier against Arianism. The Arians denied the co-equality of the Son with the Father, and the divinity of the Holy Ghost. The Creed acknowledges, therefore, the co-eternity, the co-equality, and distinct personality of Father, Son, and Holy Ghost, in the unity of the Godhead, of the Triune Jehovah. It ascribes to the Father, the work of creation—to the Son, the work of redemption—to the Holy Ghost, that of sanctification, who is "the Author and Giver of life." Now it is under the offices of the Holy Ghost that is ranked, "*one baptism for the remission of sins*," by which alone we are baptized into Christ, and put on Christ, for whose sake alone we are forgiven all trespasses: it is the same in the Apostles' Creed. The Holy Ghost bears witness of Christ—whatever Christ does now for the church, of which he is the Great High Priest and Head, he does by the agency of the Spirit. If he quickens, it is by the Spirit. He illuminates by the Spirit—comforts by the Spirit—renews by the Spirit. By the Spirit he communicates all the benefits and blessings of his cross and passion, among which is "the remission of sins." It is the baptism of Christ, therefore, in the Spirit, the belief of which is here confessed by the faithful; of this the baptismal ordinance is the outward sign or seal; the reference to the baptismal ordinance, must surely be to the Spirit symbolized by it, by which comes the remission of

mental water regenerates not, and therefore does not wash away sin, as we have proved. And in whatever sense it be may received, if water baptism does not regenerate, and we must be born again before we can see the kingdom of God, then there awaits us another baptism, even that of the Spirit; and we believe not *in one* but *in two* baptisms. To say that water is the sign, and the Spirit the thing signified in that sacrament, unless it can be proved that they go necessarily and inseparably together, amounts to nothing. The ordinance either quickens the soul dead in trespasses and sins, or it does not; if not, the soul awaits another baptism.

To acknowledge “*one* baptism for the remission of sins, we must attend to the Lord’s appointment. The water is the sign; the Spirit the thing signified;—*that* Jesus Christ has commanded to be administered by man; *this* he reserves in his own power, for he will not give his glory to another. And those children who are properly instructed in the nature of their baptismal engagements, are taught to believe that by water in their baptism, they were made members of Christ’s visible, or professing church upon earth; but that *he* can alone make them members of his mystical church whose inheritance, and not to the water, the sign used, which has no remission of sin in it.

ance is heaven ; that water was to them the sign that there is pardon, or cleansing by the blood of Christ, symbolizing the Spirit by which alone comes the cleansing and the pardon, the blood of sprinkling : and it is their duty to come unto Christ, put their trust in him, and pray to him for his Holy Spirit, that they may be baptized by him, made new creatures, and receive the pardon of their sins through him, and justification by him.

This is the “one baptism for the remission of sins,” and there is none else. To teach that baptism is the laver of regeneration, and the instrument of justification ; what is it but to deceive and destroy ? To teach men that their sins are forgiven, that they were justified in their baptism, and made children of God ; while they are unchanged, unclean, even as they were born, dead in trespasses and sins, children of wrath : to teach them that they are regenerate, because baptized, while they are fast tied and bound with the chain of their sins, slaves to their passions and sensual appetites, in captivity to the law of sin and death, and in bondage to the devil and Satan, the God of this world, “in whom the God of this world hath blinded the eyes of them that believe not ;” what is this but to rivet the chains of impenitency and unbelief—what but the worst species of soul demo-

lition and desolation? I verily believe that this is the cause of the greater part of the infidelity and immorality which stain the annals of Christendom. Instead of enforcing upon the minds of an ignorant population, that the great work which can alone give them a title to heaven, and render their services acceptable to God, is *not yet wrought*, but *has yet to be done*, and in vain they expect the blessing if they have not the birthright, the renewing of "the Holy Ghost," "that holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory,"*—instead of this, lulled as it were by a deadly opiate, being taught that they are regenerate by baptism, they fancy all that now remains, is an outward reform of manners and ceremonial conformity to the rites of religion, and then all will be well—they fold their arms in a delusive security, and are confident of heaven, while they are "in the very gall of bitterness and bond of iniquity." Is it not then a monstrous error and a fearful deception to teach men that their sins are forgiven, and they are justified in baptism, but it entirely depends upon their doings and gracious improvements, whether they are pardoned in after life, or their justification will continue? And what is the *doctrine* of this system—that is plain.

* Eph. i. 14, 15.

The forgiveness of *original* sin is by grace through Christ—the pardon of *actual* transgression is not without Christ, but *by merit* and by the *deeds of the law with Him*.

We now approach the offices of the church, and among others that of the baptismal service, on *one* expression of which, in *one* prayer, your Lordship lays so much stress, and by which it would appear, that the whole matter in dispute is to be determined and settled. The words are as follow: “We yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church.” Your Lordship will allow with me, in the first place, that there is nothing in the Scripture to justify such assertion or belief; and I hesitate not to affirm, that such is not the doctrine of the English church? I appeal to her Articles—I appeal to her almost inspired Liturgy: neither Articles or Liturgy teach it—they countenance it not—they never thought of it—they are directly at variance with it. Our reformers knew better, they were more valiant for truth—more tender over the souls of men—more jealous for the faith of Christ, and the grace of God.

Similar to this, is the objectionable phraseology in the beginning of the Catechism, “Wherein I was made a member of Christ, a child of God, and

an inheritor of the kingdom of heaven." What, my Lord, are all persons who are baptized with water, "children of God, and inheritors of the kingdom of heaven?" This office, then, holds out the doctrine of *universal salvation*. Is this the doctrine of the Church of England? I know, my Lord, you would repudiate such an imputation with abhorrence. But is this office to be considered as a faithful interpreter of our Articles? Is "*the plain language*" of this office to be understood "to *explain the true meaning*" of them? This position is untenable—nor are we left to correct the error; a little further on, and the office corrects itself, and proves, whatever those words may *seem to express*, that such was not *the meaning* of the church.

In the after part of the Catechism, which is explanatory of the doctrines of the sacraments, and which was introduced in the first year of the reign of James I., a clear and proper distinction is made between the sign and the thing signified. It ascribes regeneration, which evidences itself by "a death unto sin, and a new birth unto righteousness"—"not to the outward sign," but "the inward and spiritual grace," for "being by nature born in sin and the children of wrath, we are *hereby* (by inward grace) made the children of grace."* And that it did not hold, that the one was necessarily attendant upon the other, the fol-

* See Church Catechism.

lowing part determines. It teaches, that repentance and faith, which are the fruits of the Spirit, effects of being born again, are first necessary for persons to be baptized—so far it bears on adult baptism,—with regard to infants—they are to be taught the duties of repenting and believing in Jesus Christ, for the pardon of their sins and the salvation of their souls, *that this* was promised for them in their baptism, not that they were thereby “made children of God and inheritors of the kingdom of heaven,” but that they must in fulfilment of the promises made for them, look unto the Lord Jesus Christ by faith and prayer, to give them his holy Spirit, that “thereby being regenerate, and made his children by adoption and grace,” they may love, honour, and obey him, and so, finally, by his mercy obtain everlasting life. This is the promise made for them in their baptism, “which promise when they come to age themselves are bound to perform.”

But it is the clause in the baptismal service that throws down the gauntlet. I agree with your Lordship that there must have been a two-fold interpretation attached to the word “regeneration” in the day of the reformers. It is plain in the baptismal service, where they speak of *two kinds*—“by baptism,” (or by water) “regenerate”—and “regenerate by the Spirit,” “seeing that this child is by *baptism regenerate*, and grafted into the body of Christ’s church,” which,

compared with the expression in the following prayer, evidently fixes the meaning of being "by baptism regenerate," to the admission of the infant into the pale of the outward or visible church by the symbol of water, according to the institution of Jesus Christ. If the next collect were a thanksgiving to Almighty God for his goodness and mercy, and a prayer that it might please Him also to regenerate this infant by His Holy Spirit, and make him a child of God by adoption and grace by calling of the Holy Ghost "in due season," as the Article expresses it, the difficulty would be removed, and the prayer suitable and scriptural. But as it is, it is not so. The form is the same as that used for persons baptized in riper years, and was most likely transcribed from it, the word *regenerate* being then used in an equivocal sense.

Nevertheless, I do not feel disposed so to back out of the difficulty: where we are in fault it is best to confess it. The term, it must be allowed, is objectionable; nay, it is not according to truth, and I know I am far from being singular in that sentiment, nor do I speak without episcopal sanction; but comparing the little spots and defects in the offices (they are but man's workmanship) with the exquisite beauty of the picture as a whole, exhibited in the Articles and Liturgy, learning therefrom that these defects or objectionable parts were not by the free consent and good will of the compilers; but conceded

to the exigencies of the times in which they lived, and in compliance with the prejudices and superstitions of a divided population, just emerging from the darkness of popery—I use the form accordingly, in the prayer and spirit of the service, that a blessing from the Lord may rest upon the child in this ordinance, and that “in due season,” it may not only be taught the faith of Christ by man; but receive the grace of it at the hand of him whose prerogative alone it is to give it. And in so doing, I claim only that latitude and indulgence; that liberty of conscience, which I am willing freely to yield to another.

Indeed, my Lord, there must be quarter given on both sides in these matters. Without using the term individually, I mean between the high and the low church party. I would there were no such distinction. But if the letter is to be the law, unless I am greatly mistaken, I think the high church will be placed in the more perplexing situation of the two. Let us take, for instance, a doctrine involved in *all the church offices*. That of election. How can any man, refusing to receive that doctrine, conscientiously subscribe the 17th Article: how can he use that prayer in the baptismal service, that the child may ever remain in the number of Christ’s faithful and *elect*

children? how can he in the superintendence of his schools, teach the children in their catechism to say, that they believe, that the Holy Ghost sanctifies "*all the elect* people of God," and those only: how can he in the burial service solemnly pray unto God, "that it may please thee shortly to accomplish the number of thine *elect*." These offices, as your Lordship states, being the more *plain explanation of "the true meaning of the Article ;"* how is the election to be evaded? The Church of England holds it. Is not election a scripture doctrine, and according to godliness. Does not the head of the church say, "You have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the father in my name, he may give it you."* And adverting to the tribulation of the last times, does he not say, "and except that the Lord had shortened these days, no flesh should be saved: but for the *elect's sake*, whom he hath *chosen*, he hath shortened the days. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, *even the elect*."† Does not St. Paul, in the Spirit of the word spoken to Elias, confirm it; "even so then, at this present time also, there is

* John xv. 16.

† Mark xiii. 20, 22.

a remnant according to the *election of grace*.”* Is it not according to godliness : “ *elect* according to the foreknowledge of God the Father, *through sanctification* of the Spirit, *unto obedience* and sprinkling of the blood of Jesus Christ : grace unto you, and peace, be multiplied.” † “ Wherefore the rather, brethren, *give diligence* to make *your calling and election sure* : for if ye do these things, *ye shall never fall*.” ‡ Is it not the doctrine of the Church of England ? does not the seventeenth Article pronounce it to be “ full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God :” ought not all those who subscribe this instrument to be fully persuaded in their minds of the truth of it, and believe it, and *maintain* the truth of it ? or if latitude and quarter are to be dealt out to some on this point, and mental reservation be extended to them, let others share the same indulgence.

* Romans xi. 5.

† 1 Pet. i. 2.

‡ 2 Pet. i. 10.

There are those, my Lord, who, with myself, do not hold the doctrine of baptismal regeneration, or baptismal justification; who do not believe *either* to be according to the doctrine of the Church of England, according to her Articles, her Liturgy, or her Offices, with the exception apparently of one solitary expression in the baptismal service, which expression, and that also of equivocal interpretation, in one collect, is at variance with the expression of another collect in the same service, and repugnant to the whole constitution of the church; have we not a right to expect indulgence in this one point, have we not reason to feel and to complain, that it is hard and unkind in your Lordship to tell us publicly and uncourteously, that if there be any thing in the public services of the church, with which we cannot conscientiously comply; we are at liberty to withdraw from her ministry. Let, then, those who cannot in spirit and in truth subscribe the seventeenth Article retire also; yea, let them retire; let all be measured by the same rule. That done, separate first from the communion of the church, those who do not believe in election, and then remove from her pale those who do not believe in sacramental justification. And I fancy, my Lord, out of all her orders, her bishops, priests, and deacons, there would be but

a small company left. As the case now stands, I fancy that the so-called, low church party stand on the vantage ground. They are chargeable with excepting against an expression, which is not in accordance with the doctrine of their church or the Scriptures. The other are amenable to the charge of rejecting a doctrine and a truth, which is laid down both in the Articles of the church, and the word of God. That it is the doctrine of the English Church is incontrovertibly true from the Article.

But, suppose a question arise about the *right* interpretation of that Article? Are we to look, as your Lordship suggests,* to the Liturgy, or what is further off, to any of the offices of the church to explain the meaning of it, or to the word of God, the sole standard of appeal in all matters of doctrinal controversy? "To the law and the testimony," saith the Lord: "if they speak not according to this word, it is because there is no light in them."† I perfectly agree with the sentiment expressed by your Lordship in the Charge,‡ that the Scripture is to be the arbiter. "The question which concerns the right interpretation of the Articles, is intimately connected with that which relates to the foundation upon which they rest. If we desire to prove whether the doctrine set forth in any Article be

* Additional note, page 23, of the Charge.

† Isaiah viii. 20.

‡ Page 20.

true, our single ultimate reference is to the written word of God; which we believe to contain all truths, a knowledge whereof is necessary to salvation." Again; "This absolute completeness of the Holy Scriptures, as the source and proof of our faith, I hold to be a vital doctrine of our reformed church." If the explanation of the office then controvert the Articles and the word of God, such explanation cannot be the voice of the church, or it would be an unscriptural church.

Why, then, depart from that rule in settling the question now in debate? Why select *one* solitary office, yea, and *a defect* in that office, to determine what is the real doctrine and belief of the church. If an office be available, as a standard for the whole, why not one office, as well as another. Take, for example, that for "the visitation of the sick;" the standard-bearer will here be cumbered with his colours, and the church made to assume a character, neither designed by the Articles, nor portrayed in the Liturgy; for by this the minister is sent with power to absolve the people from their sins. The form of absolution runs thus,—“And by his authority committed to me, *I absolve* thee from all thy sins.” Suppose the sick man, in the fear of approaching dissolution, were to ask—“And by what authority doest thou these things, and who gave thee this authority?” This would be rather

an awkward situation ! What is his apology or defence ? Will he find his answer in the word of God ? or in the Articles ? or in the Liturgical Service for morning and evening prayer ? In vain would he look. Here then is a predica-ment ; here we are, *all of us*, my Lord, one with another—If this office is to be the standard of the church, here we are, one and all, high-church, low-church, all floored together.

But where is the sober-minded Protestant minister, who believes that such power *ex-officio* belongeth unto him ? The exception was made against the Lord Jesus Christ, and he, in full proof of his divinity, which the Jews believed not, to prove that He was the Son of God, and had power to forgive sins, (for such power belongeth only unto God,) answered, “ That ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.”* It is true, Jesus Christ gifted his disciples, apostles, and primitive believers also, with extraordinary powers, healing the sick, casting out devils, raising the dead, &c.; that by the testimony of miracles, the truth, and the faith of his word might be established. It is true, also, that he said unto his disciples, “ Whose soever sins ye remit, they are remitted unto them, and whose

* Matt. ix. 6.

soever sins ye retain they are retained :” allowing this, though there is not one instance upon record to show that any one of the apostles took upon himself to absolve a sinner of his sins ; however this may be, is the church in the present day invested with any such supernatural gifts ? Let the man who is wild enough so to think, enter upon the exercise of his delegated authority, by healing the sick, casting out devils, raising the dead—if there be degrees in miracles, these are by far more easy—than to cleanse the soul of a man from his guilt, disburden him of the load of his sins, and relieve him from the terrors of the wrath of God. Yet if the Rubric is to be his rule, “ and which he cannot alter or mutilate without a breach of good faith,” the visiting minister must read the form, read that which he cannot but disapprove, pronounce that which he cannot believe, assume the semblance of an authority, which he knows he does not possess, and for which his conscience must smite, and his heart condemn him.

Is this the spirit or the language of the Liturgy ? No, that declares what every one may safely believe, that God has given power and commandment to his ministers “ to *declare* and *pronounce* to *his people being penitent*,” viz. to every repentant and believing sinner, “ the absolution and remission of their sins.” And lest any, by mistake,

might suppose that it was the minister, and not God, that pardoned sin, though the word is a pleonasm, it is inserted "*He,*" viz. *God*, "pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel." The absolution in the Communion Service is more chastened still. It speaks in the language of prayer, that God who hath graciously "promised forgiveness of sins to all them that, with hearty repentance and true faith, turn 'unto him,' may have mercy upon 'them,' and pardon and deliver 'them' from all 'their' sins." Absolution by the priest is not therefore the doctrine of the church, though retained in that office. I am aware that the Romish church, with other marks of antichrist, assumes the divine right of absolution, because they hold the keys of Peter; and may they long keep them, and keep them from England's church, and lock them up in the vatican for ever, and never part with them. I am sure your Lordship will approve that sentiment. But our Protestant church ascribes that power alone to Christ Jesus, the Son of God, who hath all power in heaven and earth, to him who hath "the key of David," to him "that openeth, and no man shutteth; and shutteth, and no man openeth."*

But to return. This office then will not be

* Rev. iii. 7.

admitted as a rule of faith, because it is not the standard of the church. But how shall we dispose of the "absolution?" How shall we determine on this matter the sense of the church? Surely by the spirit of the whole, and not by the discrepancy of any one of her parts. Let us then compare together the form of absolution in the office for the Visitation of the Sick, and those two appointed to be used in the Liturgical Service, testing them by the Articles, and, above all, by the word of God,—And I submit, my Lord, which would you pronounce to be the doctrine of the church? to which, taken in connexion with the whole of her ecclesiastical polity, upon every principle of sound reasoning and legitimate criticism is the preference to be given? To the priestly absolution of the minister in the office? or to those which breathe the Spirit, and bear the image and superscription of the word of Christ, the imprimatur of the Articles and the Liturgy? Would you consider one solitary expression in one of her offices, and that at variance with all the rest, to be a right and a safe rule of judgment? or take the general tenor and harmony of the whole to fix the true character and doctrine of the church?

On this ground I meet your Lordship in the Baptismal Service. That office, and the unsound part of that office, at variance as it is

with scripture, the spirit of the church, and plain matter-of-fact, has no more claim to be considered the standard of our church, than the absolution in the Visitation of the Sick.* To reconcile the difference, or correct the error, we are, as in the former case, not to interpret and explain the Articles and the Liturgy by the office, but the office by the Articles and Liturgy. Though the thirty-nine Articles alone are the standard of the Church's creed, I class them together, nothing fearing, for there is not the shadow of a difference between the Articles and the Liturgy for the public services of the church. If this office, then, speaks not in agreement with them, it utters not the voice of the church; and the sense of the church is not to be straightened by any default in the office. I hold, therefore, and your Lordship will allow it to be correct, that we are not to take the one point, in which

* If to assume the prerogative of God, which is to put ourselves in the place of God, is blasphemy; then is it blasphemy for any man to say he can forgive sins. Whether, if we bring the matter into close scrutiny, to say that when a minister baptizes a child with water, he regenerates his soul with the Spirit, does not amount unto, yea, exceed in obliquity the startling offence, should give us serious thought and prayerful deliberation. The one "forgives sin," the other "generates a new creation;" the one imparts the Spirit of *pardon*, the other the Spirit of *life*. "Lord, to whom shall we go, Thou hast the words of eternal life."

she differs from the Articles, and from herself also, but the other parts, in all of which she agrees, and in this agreement, settle the sense and meaning of the church in the ordinance ; and thus, overlooking the infirmity of one defect, we are to have regard to the concurring testimony of the whole, and so to decide upon the character and the doctrine of the English church.

Further arguments might be adduced in favour of the scripturally—pure constitution of the Church of England, to prove her, in all the fundamental principles of the Gospel and the faith of Christ, healthy and sound, “ built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone ;” but I have already been led out into greater length than I intended, or had reason to expect ; I therefore add no more. I feel that I have now discharged my conscience before God, in having attempted to vindicate the grand foundation doctrine of our Protestant church, *justification by faith*, salvation by the free and unmerited grace of God, against the aggressions of baptismal regeneration, and sacramental justification. I have, though in a very hurried manner, in the midst of many other avocations, endeavoured to substantiate, how far satisfactorily I know not, that regeneration by the Spirit, and not baptismal water ; justification by faith, and not by the baptismal

sacrament, are the doctrine of the Church of England, in accordance with the faith of Christ, and the word of God.

It remains for me now only, as intimately connected with the same vital truth, before I close this paper, to advert, and not without much pain and regret, to that part of your Lordship's Charge, which glances at those persons who have given birth to the schism, which now so unhappily divides the church ; who have been the first propagators of the heresies, and pioneers to the more than semi-popery which have begun to infest and defile the inner courts of our Protestant, our venerable establishment. It grieves me, my Lord, to hear it, nor can I conceive upon what ground, from a Protestant church, any meed of commendation can be due to persons, who, while they are ostensibly emulous for the church and its forms, play the traitor to Christ and his truth ; who, apparently, contentious *only* for the external observance of the church's discipline, strike inwardly at her doctrines, the very vitals of her existence. What is the casket without the jewel ? " What is the chaff to the wheat, saith the Lord ? " Why should this our enemy now ride off in triumph, and proudly boast, that you only blame *some* of their extravagances in the *ritual*, but challenge not the *truth* of their sentiments. And why, in every direction, should it

be heard, that by your silence you sanction their principles, because, while you praise their zeal for the Rubrick, you condemn not their aberration from the Articles of the church, and their departure from sound doctrine.

You eulogize them, my Lord, “as learned and pious men.” You say “we ought not to lose sight of the good which they have effected.” “Learning!” “Piety!” “Good!” Where, my Lord, are they to be found? As to the learning of those persons, I have nothing to say, except it is a great pity they do not make better use of it; yea, a great sin that the natural parts and abilities they have received of God, they do not employ more to his glory! As to their piety! If in our language that word admits of the same shades of acceptation, as *pietas* in Latin, from which it is derived, I would ask—Where is their piety to God? What good have they done for God? Where is their piety to the Church of Christ? What good have they done for that? Where is their piety for the perishing souls of men? What good have they done for them? If the perversion of God’s word, the corruption of Christ’s church, and beguiling the souls of men to their destruction, be piety—then verily they have just claim to the title of piety.

These may be called hard words—they are, indeed, serious and solemn charges, but they are

true, and such as can never be counterbalanced, or outweighed, or compensated, by any external rites, ceremonies or church discipline, however when scripturally ordered and judiciously enforced, they may be in their place necessary and important.

“What good have they done in the service of God.” Is not the whole canon of Scripture and the whole fabric of our Protestant church assailed and endangered by their jesuitical sophistry? Is not salvation by grace, the free and unmerited grace of God, the fundamental article of the Christian faith, by them perverted and denied. By name, the more effectually to deceive, they profess *the doctrine* of grace, but not without the garment they put upon it. They would *appear* to hold this gospel truth, but it is by them in the serving up, so mixed with error and their own inventions, that it is anything else than God’s truth—“Grace is no more grace.” They have baptismal grace, eucharistic grace,—grace dispensed by man, or merited by works—merit that earns grace—and merit and grace of congruity and condignity—but not the free and sovereign grace of God revealed in his holy word, given for the salvation of sinners—*that* “grace” which reigns through righteousness unto eternal life by Jesus Christ our Lord”—*that* grace, the great truths of which are laid down and maintained in the Articles of the

Church of England, especially in the ninth to the eighteenth inclusive. Now, however, ingeniously they may attempt to explain away the Articles, they will not surely take any such unhallowed liberty with the word of God. They do worse—they profane the oracles of sacred truth to evade the Scripture sense of this doctrine, they are, despite their signature to the sixth Article, guilty of an abandonment of the inspired word of God, for the uninspired legends of man—infallible truth is sacrificed before the altar of tradition, and no interpretation of the Scripture, but that which is sanctioned by the tradition of the fathers, is to be received as the doctrine of the church. Thus they make “the word of God” and the faith of Christ of “none effect by their traditions”—the *traditions of men* are to supersede the Divine authority of the *Holy Bible*. Is this their piety to God?

What good have they done for the church? We hear from these persons much about the church—the authority of the church—the almost infallibility of the church—but what church, is not yet explained. It is certainly not the church defined in the nineteenth Article; “the visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ’s ordinance”—this cannot

be their schismatic church, for therein "the sacraments are *not* ministered according to Christ's ordinance." Jesus Christ never promised to all, or to any one admitted into his church by water-baptism, that then and there "he would enter into 'him' himself, and dwell in 'him' as if he had been an archangel, or one of the seraphim who worship before him continually."* Jesus Christ never ordained baptism to that end, and they who so minister it, minister it not according to Christ's ordinance. It cannot be *their* church, because in the sacrament of the Lord's Supper, though they waive transubstantiation, (how could they acknowledge that without openly embracing the *holy mother* whom they so passionately admire,) but those who receive that ordinance as they teach, must imagine such a consubstantiate mysticism in it, that when they press the bread within their mouth it must be with this sensation, as though "they pressed the flesh of Christ between their teeth." There

* The following is an extract from a sermon of a tractarian leader, treating on the sacrament of baptism: "Oh! fearful follower of Christ, how is it that thou hast never thought of "*what thou art, and what is in thee?*" Art not thou Christ's purchased possession; and has he not rescued thee from the devil, and put a new nature in thee; and did not he in baptism cast out the evil spirit, and enter into thee himself, dwell in thee as if thou hadst been an archangel, or one of the seraphim who worship before him continually?"

is no church that comes within my knowledge, which admits of such absurdities or idolatrous practices but one, and that is "Mystery, Babylon the great, the mother of harlots." Whether this be the church they have in their mind or not, is for them to say, at all events time will shew.

The church which I mean, is that section in Christendom, which holds the doctrine of the Christian faith, as laid down in the Thirty-nine Articles—the Protestant Church of England! For this, what good have they done? Impressed with the blessed advantages of a Bible Christianity, do they urge upon all mankind the necessity of reading the Bible? Do they follow the example of Christ, and in obedience to his word, enjoin all to "Search the Scriptures," "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me." Do they not, contrariwise, hold out, that to "put the Scriptures indiscriminately into the hands of the people, is a very dangerous thing, calculated to be productive of all sorts of mischief;" that something else besides the word of God is requisite to lead them in the way of life. Do they not refuse them the right of private judgment, direct them to apply to those who are acquainted with tradition and the fathers, the decrees of synods and councils, by whom alone the divine oracles can be properly understood and correctly ex-

plained? Do they not assert that sacraments necessarily convey grace? that all who are ministerially baptized are made children of God and heirs of heaven? and all who take the bread and wine in the Lord's Supper, are partakers absolutely of the body and blood of Christ? Do they not declare that there is merit in alms-deeds? in abstinence, repentance, and prayer? that good works alone for Christ's sake, or good works and faith together, "*justify* before God, wash away sin, deserve grace, avert wrath, make a man worthy of heaven, and lead the way to glory?" Is the word of God thus impeached? Is the commandment of Christ repudiated? Are the sacraments of his church corrupted and destroyed? Is the doctrine of free grace (especially that involving a sinner's acceptance with God, "*justification by faith*," the fundamental truth of the Bible and our church, without which no man can be saved,) thus by them martyred and marred? And is this their piety to the church?

And what good have they done toward saving the perishing souls of mankind? Do they obey the Lord in this, "Preach the gospel to every creature?" While apostolicity is the watchword of the faction, do they tread in the steps, or hold the doctrine of apostles, "Faith cometh by hearing, and hearing by the word of

God?" Do they invite sinners to come unto Christ, or to the church for life? To the church unquestionably, and the sacraments? But what! can the church give life? can the sacraments give life? "repentance toward God, and faith in our Lord Jesus Christ?" Did our Lord ever invest them with such authority and such power? No; in the scripture we are bidden first to come unto Christ that we may have life, and then to his sacraments—"He that hath the Son hath life, and he that hath not the Son of God hath not life." Yes! all people who have in their infancy been signed with the sign of the cross, are, according to the scriptures, to be exhorted to come unto Christ for life, that they may be regenerate by the Holy Ghost; and in the faith of that afterwards receive the Lord's Supper, acknowledging thereby, as He who first gave the life can alone sustain it, that they live upon Christ by faith, for the strengthening and refreshing of their souls, even as the natural body is refreshed by bread and wine, the symbols thereof in that sacrament.

The word of Christ to all speaks the language of invitation with promise, "Come unto me all ye that labour and are heavy laden, and I will give you rest." These are glad tidings to perishing souls,—can they be too often brought before them, and urged upon them? Yes, if we are to receive the dogmas of this Anglo-schismatic theo-

logy, the preaching of the gospel is to be more restrained ; sinners are not to be, in such unqualified terms, pressed to come unto Christ ; the atonement is to be more sparingly handled, more reservedly treated, more cautiously mentioned, to be kept more in the back-ground, in the shade, where it may be but dimly seen, and that it may not be so clearly understood, from the word of God, that “ the blood of Jesus Christ his Son cleanseth from all sin.”

Nor are these persons more indulgent, or less unscriptural in their treatment of sin after baptism. This is made a mortal, almost a damnable offence, the pardon of which demands much *labour, and toil, and time*, is always attended with much difficulty and uncertainty, and may not be decided before the day of judgment ; a melancholy prospect this, and full of gloom. In the meantime, the ordeal is to be enterprised, the *opus operatum* must be operated, or there is no hope. The poor broken-hearted sinner, although heavy laden with his guilt, has a still heavier burthen laid upon him, which he is not able to bear. Not unlike the penance of the *holy mother*, he is enjoined repentance, mortification, and prayer, and set to work with all his might for life ; mortification, not that of Paul, but that of Rome—the mortification of the *body*, and not of the *deeds* or sinful motions of the body ; and after all, when

the modicum of repentance may come up to the mortality of the offence, must be determined by the church that inflicts it. Is this the doctrine of the sixteenth Article? Is this their piety to the perishing souls of men? More pitiless this surely than Pharaoh, who laid upon Israel the task of making bricks without straw, "exacting of the people as heretofore the full tale of bricks."

But what good have they done? Having removed the *essential doctrines* of salvation out of the place which they held in the church, having merged justification by faith, having put the atonement in the back-ground, having displayed their zeal to moderate the preaching of the gospel and the reading of the scripture, do they put nothing in the room thereof, nothing to fill up the empty space? O yes; in the first and most important niche they place, over what they call the altar, a crucifix,—yea, "tell it not in Gath, publish it not in the streets of Askelon," even the image of Jesus Christ fixed on the cross,—so that, beguiled by the subtlety, the people that bow before it are unwittingly taken in the snare of idolatry; much to the credit of that congregation, be it spoken, who on a very recent occasion refused to approach the table, till the idol crucifix was taken away.

But in other places it remains; it is suffered to abide, to the scandal and disgrace of the Pro-

testant Church. But this is not all; weighty things have been displaced, *many things*, if not in weight, must fill up the void in measure. Hence pictures, and candlesticks, and wax-candles, and flowers, and garlands of flowers, dumb show and mummary, *decoy-ducks* of superstition for wandering birds; hence rubrics, long obsolete and antiquated customs, are dragged forth from their dust, and outward forms and rites and ceremonies are called in to supersede the weightier matters of the gospel law. With these may be conjoined the broad hems and phylacteries of matins and vespers for every day, of popish cast and pharisaical notoriety, vestments and forms of prayer for every change; and, O solemn mockery! motions and attitudes, bowing obeisance at the altar, and turning to and from the people, as though the God of the east were not the God of the west, and not to be found in every point of the compass,—*that God*, whose worship is inward in the hearts of his people, in the Spirit; and upward to heaven his throne of grace,—who is himself a Spirit, and has declared by his Son Jesus Christ, that “they who worship him shall worship him in Spirit and in truth,” “for the Father seeketh such to worship him.”

Do not suppose from these remarks, my Lord, that I am opposed to order, to discipline, or

church government,—do not imagine I undervalue the outward forms of public worship or church fellowship in prayer and praise. I trust I know how to respect the one, and appreciate the other. But when *the church* is exalted into the place of Christ, and made to occupy his throne—when the public ordinances of the church are so canonized as to *subvert* and *supplant* the fundamental truths and doctrines of his gospel—when outward forms and rites and ceremonies are abused and turned into mummery and mockery, into purposes of religious merchandize, to merit grace, thereby to merit eternal life—no matter to me wherefrom the offence cometh, whether they rank among the rich and great, or the men who have a name to be “pious and learned,” they are to be blamed—and I withstand them to the face; and in so doing, with the Bible in one hand and the twentieth Article of the church in the other, I hold myself bound by no law, but the law of God.

In the foregoing detail of facts and truths, which cannot be denied, am I not justified in again asking, What good have these men done? Where is their “piety to God, to the church of Christ, and the perishing souls of men?”

As a further proof of the religious feelings of this anti-protestant confederacy—the aim they keep steadily before them—the mould into which they meditate to cast the English church, I sub-

join to these pages the copy of a letter penned by a clergyman who had both oral and ocular demonstration of the whole scenery and performance, and is ready to substantiate it. I commend it to your Lordship's perusal and consideration, and to that of the religious public.* How long, then, my Lord, shall these things be? yea, how much longer shall they be tolerated? Is it not enough that we are assailed by Popery from without, but we must cherish it within? Shall we suffer it to nestle in our own bosom until, like the viper, having had from ourselves nourishment ministered, it sting us to death. I fear not, my Lord, the Popery from without, but the Popery from within; neither so much the Popery in our discipline and forms, as the Popery in our creeds and doctrines. What compensation can all the mummery, the formality, the assumed sanctity of the priesthood at Oxford make for their fearful departure from essential truth—from the fundamental doctrines of the gospel, the Articles of the Church, and all sound worship. And what will avail the souls of men all church discipline, and order, and ritual conformity, all burnt offerings and sacrifices in formal worship, if they are not clothed upon with Christ,—have not on the wedding garment of a Saviour's righteousness—are not justified by

* For letter referred to, see p. 101.

faith ! “*fas est et ab hoste doceri.*” While we are looking to the outposts, and are busily employed about the bulwarks and outward fortifications of the city, let us beware lest we leave ungarrisoned the citadel. If, as a church, we abandon or compromise the faith of Christ, then Christ will abandon us. With the doctrine of justification by faith, as a church, we either stand or fall. It is the honour and glory of Christ, of which God is most jealous—it is the only ground of a sinner’s acceptance with God—there is none other ; it is the grand characteristic distinction between Protestantism and Popery. Surrender that, and the partition wall between England and Rome is thrown down to the ground—the palladium is gone—the ark is taken—the glory is departed.

Justification by faith is the immortal shield, for which Cranmer, Latimer, and Ridley fought and bled—which they bravely won—and for which they nobly dared to die. To us it is bequeathed ! Shall we be careless of the charge ? or faithless to the trust ? While we defend it against the invasion of avowed enemies, shall we tamely suffer it to be violated by the perjury of professed friends, who call our reformation, revolution—the Protestant faith, heresy ! Who, taking our shield from its place, pollute it ; and putting it to an use for which it was never given,

instead of a buckler for defence, turn it upside down, and make of it a sacramental font for baptismal water ! While proof against violence, shall we thus be taken with subtilty, spoiled through “philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ ?”^{*} And shall “the daughter of Sion be *left* as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city ?” May that day be far from us, may the Lord by a merciful interposition show that he has a favour for us, and a blessing yet in store, for Protestant England and her Protestant church. To our ecclesiastical rulers and governors, under God, we look, as the Lord’s watchmen in Sion, to see that our reformed church is preserved in faithful allegiance unto Christ, lest that which was planted a noble vine, wholly a right seed, “be turned into the degenerate plant of a strange vine.”

And in these perilous times may the prayer of the righteous, of every true friend to the Established Church, be unto him who is the Great Shepherd and Bishop of our souls, the God of our life, our Saviour Christ ; that it may please him to come down and help us ; “thoroughly to purge his floor,” to “purge out from among” us “the rebels, and them that transgress against him,” “that they pollute his holy name no more

^{*} Coloss. ii. 8.

with their gifts, and with their idols." May the Lord, the most high Melchisedec of his church, himself "stand between the dead and the living, and the plague" shall "be stayed." "Amen, even so; come, Lord Jesus."

I beg to subscribe myself, with the most unfeigned sincerity,

My Lord,

Your Lordship's most obedient

And humble Servant,

JAMES THOMAS HOLLOWAY.

Elm Lodge, Notting Hill.

The following is a transcript of a letter received from a clergyman, which appeared very recently in the public prints :—

TO THE EDITOR.

SIR,—Impressed with the obligation that rests upon the clergy of our church, as a means of guarding the Protestant religion from such encroachments as may insensibly endanger it, to expose the system that (in the words of the Bishop of Chester, uttered more than four years ago, but which are equally applicable now) “is daily assuming a more serious and alarming aspect, and threatens us with a revival of the worst evils of the Romish system,” I am induced to present to the public, through the medium of your journal, a plain statement of what I witnessed in the neighbourhood of Oxford, on Thursday, the 22nd inst., making no comment, leaving them to draw the conclusion which to every reasoning mind cannot fail to suggest itself. I arrived in Oxford (on my way from town to the place of my appointed labours, on Wednesday, the 21st. A clergyman with whom I accidentally met, informed me, (a circumstance of which I had no previous intimation whatever,) that the next day was the anniversary of the opening of Little More Church, and that there was to be a full service there, commencing at eleven o’clock. I repaired thither in

chief part of Mr. Newman's sermon was an attack upon the principles of the Reformation. At the close of it he gave a catalogue of saints, in which were St. Dunstan and St. Leo. I suppose the latter saint must be St. Leo the Tenth; no other so suited to the scope of Mr. N.'s sermon occurs to me.

At the close of the sermon I left the church—I could not remain to the communion. I left it with much bleeding at heart; but, Sir, I have thought that some good may result from my sending this account of what I saw and heard to you.

I have—as I observed it was my intention—abstained from making any comment; but surely the thing speaks for itself. On the other side you will find my name and address: I shall be ready, if called upon, to substantiate my statement; but at present it may suffice that I subscribe myself, your obedient servant,

CLERICUS.

Sept. 29, 1842.

I had forgotten to mention, what I really think the attention of the Bishop of London should be directed to, that in Mr. Dodsworth's church, (Regent's Park,) where I was present on St. Bartholomew's day, I heard a very violent attack upon the Protestant faith; the curate (Mr. Woodgift) in reading the prayer for the queen, that occurs in the communion service, for the words, "Have mercy upon the whole Church," substituted, "*Have mercy upon the holy Catholic Church.*" I am persuaded that the Bishop cannot be aware of such a change made to suit an end these persons acknowledge they will make all principle subservient to, and this is the reason why I have mentioned it.

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